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Bernardus de cura rei familiaris,

with some

Early Scottish Prophecies, &c.

FROM A MS. KK. 1. 5. IN THE CAMBRIDGE UNIVERSITY LIBRARY.

EDITED BY

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WITHDRAWN

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY TRÜBNER & CO., 8 AND 60, PATERNOSTER ROW.

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PREFACE.

THE five short pieces here printed are from a MS. marked KK. I. 5 in the Cambridge University Library. This MS., which is now broken up into several portions, is fully described in the Preface to "Ratis Raving," and it is only necessary to mention here, that the first of the following pieces is from the part of the MS. which is numbered 5, and the rest from that numbered 4.

The peculiarity of the contents, and, in the case of the paraphrase of St. Bernard and the prophecy of Beket, the uniqueness of the poems, is rather the reason for their publication than any value which attaches to the language. The poems are in the Scottish dialect, but the MS. is in a late fifteenth century hand, and the forms vary so much, either from the carelessness of the scribe, or in the case of the prophecies from the general uncertainty of the sense, that the editor deems it lost labour to enter upon a discussion of variations, for which no rule can be assigned.

In the few Notes which are appended, and in the Glossary, the pieces are distinguished by the letters A. B. C. D. E.

A. This is a paraphrase in Scottish verse of a Latin letter written by Bernard, the first abbot of Clairvaux (b. 1091—

d. 1153) to a knight named Raymund, who in the Latin is called *Castri Sancti Angeli Dominus*, but of whom I have been unable to learn anything more.

It is a compendious treatise on domestic economy, and contains advice of how to manage servants, wives, and children, as well as directions on when to spend, and when to spare.

As the Latin text, which is paraphrased, is not given completely in many cases, a reprint of the entire letter is subjoined, with various readings, enclosed in brackets, from Migne's "*Bibliotheca Patrum*," where the sense does not seem very clear.

Opera Sancti Bernardi Clarævallensis (Paris, 1640), column 1926.

Epistola Bernardi Sylvestris, viri quidem eruditissimi de Cura regimine rei familiaris ideo in hoc apposita volumine quod nonnulli eam a sancto Bernardo putant esse Compositam.

Gratioso et felici militi H. Raymundo castri Ambrosii, Bernardus in senium deductus salutem. Doceri petis a nobis de curâ et modo rei familiaris utilius gubernandæ, et qualiter patresfamilias debeant se habere. Ad quod tibi sic respondemus, quod licet omnium rerum mundanarum status et exitus negotiorum sub fortunâ laborent non tamen sub hoc timore vivendi est regula omittenda. Audi ergo et attende quod si in domo tuâ sumptus et redditus sunt æquales, casus inopinatus poterit destruere statum ejus. Status hominis negligentis, domus est ruinosâ. Quid est negligentia gubernantis domum? Ignis validus in domo accensus. Discute diligenter eorum diligentiam et propositum, qui tua administrant. Labenti enim nondum lapsio facultatibus minus verecundiæ est abstinere quam cadere. Sæpius revidere quæ tua sunt, et quomodo sint, magna providentia est. Cogita de cibo et potu animalium tuorum, nam esuriunt et non petunt. Nuptiæ sumptuosæ, damnum sine honore conferunt. Sumptus pro militiâ honorabilis est. Sumptus pro juvando prodigo, perditus est. Sumptus pro juvando amicos rationabilis est. Familiam grosso cibo non delicato nutrias. Qui gulosus effectus est, vix aliter quam morte mores mutabit. Gulositas, vilis et negligentis hominis putredo est. Frugalitas, solliciti et diligentis hominis solatium est. Diebus paschalibus abundanter, non tamen delicate pasce familiam. Fac gulam litigare cum bursa, et cave cujus advocatus existas. Si autem inter gulam et

bursam iudex existas, sæpius sed non semper, pro bursa sententiam feras. Nam gula affectionibus probat, et sic testibus non juratis. Bursa evidenter probat, jam arcâ et cellario evacuatis, vel brevi tempore vacuandis. Tunc male judicas contra gulam quando avaritia ligat bursam. Nunquam recte inter gulam et bursam avaritia iudicabit. Quid est avarus? Homicida. Quid est avaritia? Paupertatis timor, semper in paupertate vivens. Recte vivit avarus in se non perdens divitias, sed aliis reservando. Melius est enim aliis reservare quam in se perdere. Si blado abundas, non diligas caristiam: quia diligens caristiam cupit esse pauperum homicida. Vende bladum cum satis valet non quando per pauperem emi non potest. Vicinis minori pretio vende, etiam inimicis. Non semper gladio sed sæpe servitio vincitur inimicus. Superbia contra vitium, balneum [*vicinum balneum*] est expectans tonitru cum sagittâ. Habes inimicum? quæras tuum oculum pro tui custodiâ. Si habes inimicum, conversationem non habeas cum ignotis. Semper cogita quod inimicus sagax cogitat inimici vias. Debilitas inimici non est loco pacis, sed treuga ad tempus. Si te securas [*Si non es securus*] non cogitare inimicum tuum, quæ tu cogitas, periculo te exponis. De fœminis tibi suspectis quid agant, ignorantiam non sententiam quæras. Postquam sciveris crimen uxoris tuæ a nullo medico curaberis. Dolorem de malâ uxore tunc mitigabis, quando audies de uxoribus alienis. Cor nobile et altum non inquit de operibus mulierum. Malam uxorem potius risu quam baculo castigabis. Fœmina senex et meretrix omnes divitias adnullabit. Fœmina senex et meretrix, si lex permetteret viva sepelienda esset. De vestibus. Nota quod vestis sumptuosa, probatio est pauci sensus. Vestis nimis apparens cito vicinis tædium parit. Stude bonitate placere non veste. Mulieris petitio habentis vestes et vestes quærentis, non indicat firmitatem. De amicis. Tene quod major est amicus qui sua tribuit, quam qui seipsum offert. De verbis est magna copia amicorum. Amicum non reputes qui te præsentem laudat. Si consulis amico non quæras placere ei, [*sibi*] sed rationi. Dicas in consulendo, sic mihi videtur, non præcisè, sic agendum est; quoniam facilius de malo exitu consilii redargutio sequitur, quam de bono laus. Audivi quod joculatores te visitant. Attende quæ sequuntur, Homo impendens joculatori, cito uxorem habebit, cujus nomen erit paupertas. Sed quis erit hujus uxoris filius? Derisio. Placet tibi verbum joculatoris? finge te non audire sed aliud cogitare. Ridens et gaudens de verbis joculatoris, jam pignus sibi dedit. Joculatores impropèrantes digni sunt suspensio. Quid est joculator mala impropèrans? Animal homicidium secum portans.

Joculatoris instrumenta Deo non placent. Audi de famulis. Famulum alti et elati cordis repelle ut futurum inimicum. Famulum tuis moribus blandientem repelle. Famulo et vicino te præsentem laudantibus resistas aliter cogita te esse deceptum. Famulum se de facili verecundantem dilige ut filium. Si vis ædificare domum judicat [*inducat*] te necessitas, non voluntas. Cupiditas ædificandi ædificando non tollitur. Nimia et inordinata ædificandi cupiditas parit cito et expectat ædificiorum venundationem. Turris completa, et arca vacuata faciunt valdè sed tardè hominem prudentem. Vis aliquando vendere: Cave cum vendere volueris, ne partem hæreditatis vendas. Non vendas potentiori sed potius minori pretio des minori: totum autem vende plus offerenti. Melius est gravem pati famem quam patrimonii venditionem. Sed melius est partem vendere, quam se usuris subicere. Quid est usura? Venenum patrimonii. Quid est usura legis? Latro præcedens [*Legalis latro prædicens*] quod intendit. Nihil emas in consortio potentioris. Parvum consortem patienter sustineas, ne tibi fortiorem socia. Quævivisti de usu vini. Qui in diversitate et abundantia vini sobrius est, ille est terrenus Deus. Ebrius nihil recte facit, nisi cum in lutum cadit. Sentis vinum? Fuge consortium. Sentis vinum? Quære somnum antequam colloquium. Qui se ebrium verbis excusat, ebrietatem suam aperte accusat. Male sedet in juvene vina cognoscere. Fuge medicum scientiâ plenum et exercitio non probatum. Fuge medicum ebrium. Cave tibi a medico volente in te experiri qualiter alios de simili morbo curabit. Catulos valde parvos dimitte clericis et reginis. Canes custodes utiles sunt. Canes ad venandum plus constant quàm conferunt. Habes filios? Dispensatores tuorum bonorum non instituas, sed dices: Si adversetur fortuna, quid prodest vivendi doctrina? Audi quid de hoc viderim, stultorum [*stultos*] omittentes contingentia [*continentiam*], et tandem se excusantes sub fortunâ. Evenit aliquando fortuna. Sed servans doctrinam raro accusabit fortunam. Raro enim diligentiam cum infortunio sociabis sed rarius a pigritiâ infortunium separabis. Expectat piger sibi subveniri a Deo, qui in mundo isto vigilare præcepit. Tu ergo vigila, et levitatem expendendi cum gravitate lucrandi compensa. Appropinquat senectus? Consulo quod Deo potius quàm filio tuo te committas. Disponis legata? Consulo quod primo [*prius*] servitoribus quam sacerdotibus solvi mandes. Diligentibus personam tuam, non committas animam tuam. Committe animam tuam diligentibus suam. Dispone de rebus ante morbum. Sæpe quis efficitur infirmitatis servus et servus testari non potest: liber ergo testeris, antequam servus efficiaris. Sufficiat tibi quod de te [*testamentis*] dictum est. De filiis

audi. Mortuo patre filii quærunt divisionem. Si nobiles sunt, melior est sæpe eorum per mundum dispersio, quam hæreditatis divisio. Nam sæpe est gravis eorum dissolutio, hujusmodi hæreditatis divisio. Si laboratores sunt, faciant quod volunt. Si mercatores sunt, tutior est eorum divisio quam communio, ne unius infortunium aliis imputetur. Mater vero, forte remaritari quærit? Stulte agit: sed ut sua peccata deploret, utinam ipsa senex accipiat juvenem. Nam non ipsam sed sua quæsivit: quibus habitis bibet cum eo doloris calicem quem optavit, ad quem perducant merita sua damnabilis senectutis.

It will be seen from the title of the above epistle that there is a doubt thrown upon its being a genuine work of St. Bernard of Clairvaux, and also that Raymund is there styled *castrî Ambrosii*, which adds to the difficulty of identifying the person to whom it was sent.

B. This is a Scottish prophecy, or rather, medley of prophecies, which has been printed, though in a different order, and with many variations, in a volume published for the Bannatyne Club in 1833. The editor of that volume asserts that there can be no doubt that these "obscure and almost unintelligible rhymes must have been fabricated at a period comparatively recent."

Comparing the prophecy as here printed with the copy in the Bannatyne Club volume, we find lines 1-70 are given on pages 6, 7, and 8 with considerable variation. Lines 71, 72, are peculiar to our copy; lines 73 to 126 occur on pages 4, 5, and 6; and part of them again later on in "The Prophecies of Bertlington," pp. 14-17. Lines 127-133 are not represented in the Bannatyne copy, but 134 to the end are found on page 6. The Bannatyne reprint commences with lines which ascribe the prophecy to Merlin. With regard to the interpretation of this and the other prophecies, the editor is compelled to say "Davus sum non Œdipus." The curious in such matters are referred to a work by Alanus de Insulis (ob. 1181), entitled "Explanationes in Prophetias Merlini Angli;" and for the later allusions, to a pamphlet published

in 1651 by William Lilly, Student in Astrology. The title is, "Monarchy or No Monarchy in England," and the author applies passages of these prophecies to the events which had just extinguished monarchy in this country by the execution of Charles I.

C. The fragment of Beket's prophecy seems to bear upon the events of the reign of Henry V.

I have to thank Canon Robertson for the following references to passages, where it is shown that the House of Lancaster made great use of the name of St. Thomas of Canterbury in the prophecies which were circulated in the interest of their succession: *Eulogium Historiarum*, vol. i. pp. 406-7. Milman, *Latin Christianity* (ed. I.), vol. vi. pp. 96, 97. Walsingham, vol. i. p. 378; vol. ii. pp. 239, 240. Buchon, *Note on Froissart*, vol. xiv. p. 229.

D. The second Scottish prophecy commences with four lines similar to the initial lines of a prophecy which is printed at page 249 of vol. ii. of "Political Poems and Songs," edited by T. Wright, Esq., among the volumes published under the direction of the Master of the Rolls; the remaining ten lines of that poem are different from those which follow in our text. But it is worth while to notice that that poem consists of fourteen lines, and that in our text the fifteenth line is the commencement of a poem which has been published in the Bannatyne Club volume (p. 9), already alluded to, as a separate work, under the title of "The Prophecie of Beid." Our text corresponds in the main with that "Prophecie," down to the end of line 54, when they part company for eleven lines, which are represented by thirteen lines of the "Prophecie." The last six lines of our text are then brought in with a good deal of variation, and followed by twenty-six lines of which we have no trace.

E. This is a Scottish version of a piece printed by Caxton

as a sort of introduction to “þe XII prouffittes or auauntages of tribulaciouns.” It is printed by him with a title intimating that it is the utterances of VII wise masters ; but after the title he only gives the same six opinions as are in our text.

Early Scottish Verse.

I.

[Fol. 2a.] BERNARDUS DE CURA REI FAMULIARIS.

- A Wtenyk bukys and storis alde and new
Be wyß poetys ar tretit, þe quhilk trew,
Sum maide for law of god in document,
4 And oþir sum for varldly regiment,
Experyence throw þam þat men may haffe
Off sapience, and sa, amange þe laiffe,
A lytil epistile I fande for to comende,
8 Be þe doctor bernarde, and sende
To raymwnde knyght of chewalry þe roß :¹
þe forme as he his howfalde fulde contene,
And his famele miserabilly sustene,
12 Wyt mony oþir virtues elegant,
Rycht necessar to vaike and ignorant.
And quhar I say to lang or þit to schort,
To pacience mekly I me report;
16 And in þe nam of mary and Ihesus,
I wyl begyne his text fyrst fayand þus.

*Gracioso et felici militi raymundo domino castri sancti angeli Bernardus
in senium deductus Salutem.*

Ande of his text fyrst in begynnyng
To raymonde knyght he sendys salufyng.

¹ The line that should rhyme with this is omitted in the MS.

*Salutem et sincerem in domino caritatem. doceri petis a nobis de modo
& cura rei familiaris gubernande, qualiter patres familias debeant se
habere: ad quod tibi respondemus, quod licet omnium rerum mundan-
arum status et exitus negotiorum sub fortuna liborent, non tum hec
timore est viuendi regula omittenda.*

- 20 poch alkyne fiat of varldly regiment
Be dame fortowne, cruele and dement
And variance, ar febyle as þ^e wynde,
ʒit rewle of lyffe is nocht to leff behynde.

Audi ergo et attende, quod si in domo tua sumptus et redditus sint equales.

- 24 And fyrst prouide with werteu þat þi rent

[Fol. 2b.] **T**o þi expensis be equiuolente

*Quia casus inopinatus poterit destruere statum tuum. Status hominis
negligentis est domus ruinosa.*

For foly expenß but temporance is noy
And of his hous þe fiat it may destroy.

*Quid est negligencia gubernantis domum? ignis in domo validus et
accensus.*

- 28 Qwhat is he speris þ^e foly negligens
Of hym þat fulde his howfald and expenß
Gowerne with grace: he sayis þ^e man þat spendis
Vnsparendly mar þan his rent extendis.
32 For as þ^e fyr throw brandis red ande hate
Vastis þ^e¹ selffe sa¹is he desolate.

*Discute diligenter eorum diligenciam negligenciam et propositum qui tua
administrant.*

- He says al tyme se thou with diligence
Off þi seruandys haff gud experience,
36 And þar purpoß perfew for tyl haf plane,
So thow confasse gef þa be the agane
Quhilk in þar handis hafß gouernans²
Off þi gud in tyme but harme
40 þat þow may þam exclude.

¹ [It.]

² Here the rhymes are imperfect, and a line appears to be wanting, though the sense is kept up.

Labenti & nondum lapso vtile est abstinere antequam cadat, &c. Sepius reuidere que tua sunt, quom sint, maxima providencia est.

This famus doctor says it is gret prudence,
 Souerene verteu and rycht he sapience,
 Oft tyl ourefe þi gud and gouernance,
 44 þat þow may hafe in freche remembrance
 Gef þar be ocht in perel for to spyle :
 Of¹ ourfeynge may mende it at þi vyle
 For it is fene and faide in fampylle batht
 48 Slewthe and delay oft caufis mekyl ikatht.

Nupcie sumptuose dampnum sine honore conferunt.

For to mak fest he sayis and hee coftage
 And fumpteuß fpenß is foly and barnage :
 [Fol. 3a.] For gef ane loffys, ane opir difcomendys ;
 52 And tyl honowris throw feftyn few aſcendis.

Sumptus pro militia honorabilis est.

Bot for to fpend wy^t. fpenfys meſurabyle,
 For worchip is and profet honorabyl.

Sumptus pro adiuuando amicos rationabilis est.

And for þi tendyr frende for tyl exſpende
 56 þi gudis for gud of hym is to comende.

Sumptus pro adiuuando prodigos perditus est.

Bot for to fpende þi gude and þi ſubſtance
 On foly men, þat leſys by temperance,
 Proponande þat þi gud and þi vertew
 60 Sic fulechte men with worchipe ſuld renew,
 Or ȝit maik rychce, lat be : for in fertane
 Owt of þ^e fleſche wyl nocht brede in þ^e bane.

Considera itaque de cibo et de potu animalium tuorum nam esuriunt et non petunt.

Se thou conſyder with al þi beſy cur
 64 þi beſtis fude and pleſe þam with paſture
 For þocht þa hunger and thryſt for falt of drynk
 þa cane nocht aſk, on þam þar-for thow think.

¹ [For.]

Familiam de grosso cibo & non delicato enutries.

þi famel fede and thus sal be þar fude,
68 Nocht delicate, smale drynk and metis rude.

Qui gulosus effectus est vix aliter quam morte mores mutabit, &c.

This famus clerk þus in his buk sayis he :
Qwha is infekyt with gulofite,
Or ȝit dedit wy^t wyce of drunkynneß,
72 It leffys þam nocht quhile dede þam part dowlteß.

Gulositas vilis & negligentis hominis putredo est.

This vofule wyce of drunkynneß þe name
In til a man þat has na drede of schame
May be reput of forow and of fyne
76 A fary smyt tyle hyme þat leffys þar in.

Sobrietas solliciti hominis & diligentis solacium est.

[Fol. 3b.] **Q**what man delitis and haffys diligence
On glutony to waste and mak expence
And haile his Joy ande solace is þar In
80 Ande reputis sport þat wyff men reputis fyne.

Diebus paschalibus habundanter et non delicate pasce familiam tuam, &c.

In ioyfule dayis and haly tyme paschale
Fede nocht þi famel with costly victuale
Geffe þame enwecht of drynk and metis rude
84 Quhilk may suffice to seruandis and þer fude

Fac gulam litigare cum bursa & caue cuius aduocatus existas, aut inter gulam et bursam qualem sentenciam feras.

Alß he comawndis betwenß glutony
And þi pursß be striffe for þ^e mastry,
And be sa wer al tym in thyne expensß
88 Betwene þame twa þat thow gef rycht sentence.
For glutony prouokys þe tyl expende
And vast þi gudis ; quhilk to discomende
þi purs þe prayis to spende as thow may wyne
92 Or ellis þin arthe sal be oft bare wythin.

Si autem inter gulam & bursam iudex existas, sepius, sed non semper, pro

bursa sententiam feras. Tunc male iudicas contra gulam quom avaricia ligat bursam.

Bot wrang iugment thow geffys and sentence blynde
Geff avarice þi purß sal lowß and bynde

*Nam gula affectionibus probat contra bursam, & sic testibus non iuratis :
bursa euidenter probat archa & cellario vacuatis vel brevi tempore vacuandis.
Nunquam inter gulam & bursam avaricia recte indicabit.*

For glutony walde waft þat elders wane,

96 And avarice walde gef noþer god na mane :

Thare-for largeneß thow tak and lef þam batht

For he cane sþende in tym and do na skatht.

*Quid est auarus ? sui homicida. Quid est avaricia ? paupertatis timor :
semper in paupertate viuere.*

Qwhat is, he sþeris, avarice þ^e fyne ?

100 To dred purete and euer to leffe þar in.

[Fol. 4a.] *Recte uiuit auarus in se non perdens diuicias, sed aliis reseruando.*

Thar-for a wreche he leffys rycht wyßly

In til hym selffe, and I sal tel þe quhy.

It is aganys þe wrechisß proprete

104 To sþende, þar-for he leffys in pauperte

And oþir men oft sþendys þat he may wyne ;

þar for he leffys in sorow and deis in fyne.

Melius est enim aliis reseruare quam in se perdere.

Bot better is to oþir kepe þi pelffe

108 þan to forfwme and waft away þi selffe.

*Si habundas blado non diligas caristiam : diligens caristiam cupit esse
pauperum homicida.*

Geff thow be rycht man of gouernance,

And hafe to fel wetale in gret substance,

Se be na way na derth þat thou desyre

112 For þi wynnyng for dred of goddis Ire :

Thow cowattyß þane, planly I þe assur,

To be oppresser and slaar of þe pur.

*Vende bladum tuum dum satis valet non quando per pauperem emi non
pötest.*

- Mane, fel þi corne and alþ þi victuale
 116 For mefurabyl vynnynge profet and awale,
 And in þat tym desyr for to fel nocht,
 Qwhen be þe pur na way it may be bocht.

Vicinis minore precio vende etiam inimicis. Non gladio sed sepe seruido vincitur inimicus.

- And to þi nyctbowr, as refone is and skyle,
 120 Sel better chepe na thow oþir tyle :
 And to þi fayis gud chepe, prente þis worde,
 For he is nocht ay wencuste with þe fworde
 But oft throw lufe and dedys of cheryte.

[Fol. 4b.] 124 Ande lawlyneþ ourcummyne oft his he.

Superbia contra vicinum habere balteum est expectens tonitruum cum sagitta.

- Se thow be sobyr ande ber þe, man, ewynli
 To þi nychbowr þat dwellis þe ner by.
 And in þi harte inwy þam nocht throw pryde ;
 128 For and thow do dowtleþ, mane, confyde,
 It is þe fendys prouocacione
 Takyne of noy ande tribulacione.

Habens inimicum conuersacionem non habeas cum ignotis sed cogita inimici tui vias.

- Geff þat it happynnis throw rancor or Inwy
 132 The for to haf a dedly inimy,
 It is na wyt, na wertu sekylri,
 For to conwerþ wyth strangeris inwartly.
 To þe of case, for it may happyn fa,
 136 Sum mane is frende til hyme þat is þi fa

Debilitas in inimici non est loco pacis sed treuga ad tempus.

- On þe gef þat þi mortale inimy
 For cauþ may nocht schaw furtht his felony
 He bydis his howre þat he may be þi bane
 140 Ande quhile his tym hys trewis þai ar bot tane.

De feminis tuis suspectis quid agant ignoranciam queras. Postquam sciueris crimen male uxoris a nullo medico curaberis.

This doctor fayis off wyfdome in his law,
 Quhat sum euer mane happynis for to know
 þe wykytneß and forow of a wyfe,
 144 Na medicine may mende hyme in his lyffe,
 Na þe dolowr of hyr þat is his make
 [Fol. 5a.] Be na science þar is na leche can flake.

Dolorem de mala muliere tunc mitigabis quando audies facta de vxoribus alienis.

Bot it wyl flak sum part of fowrowis fer
 148 Of opir wyffys þe forow for to her,
 And mare fobyrr to thole sic vikytnesß,
 Mane, to confaife þat þow art nocht makleß.

Cor altum et nobile non inquitur de operibus mulierum.

Bot nobyl hartis ande gentyl fettys nocht by
 152 Off wice and verkys quhilk ar wnwomanly.
 For þa confaue þat womannys wyttis ar thyne
 And noch[t] fa abyll to werteu as to syne:
 Quhilk cummys þam of kynde and of nature
 156 Of þar formodyr eua þat þam bure.

Malam uxorem potius risu quam baculo castigabis.

This nobyl clerk fays thow fal soner sese
 Of ewyl women þe forow þan be pese
 Quhen þat þai chide and chauner for to lacht
 160 Na bet with staffeis quhile þa ly by þe wacht.

Femina meretrix & senex si lex permetteret sepelienda esset uiua, &c.

This doctor fays, ane aulde woman þat is
 Licherus and wyl not lef hir myß,
 And law wald thole hir for to perfewere
 164 Nan opir hewyne scho walde neuer eftyr fper,
 Thocht elde be cummyne ande passit al hir flowris
 3it walde scho luffe and be luffyt paramowris.

Si securum putas inimicum vt supra.

Man, of þi fa gef thow hafe ony dowte,
 168 Be wakyr al tyme and war þe abowte,

þe to conferffe with vertu fra his ile

[Fol. 5b.] Wycht fobyrneþ ſtedfaſtly and ſtyle.

De vestibus vero teneas. Vestis sumptuosa est probacio pauci sensus, &c.

Off clethyng now þis clerk wyl ſpek a ſpaſe.

172 Coſtly clething ſe¹ ſais is wantonaſe,

Off lityle wyt to men of ſympil ſtate,

Off meſwre ay he byddis the halde þe gate

Vestis nimis apparens vicinis tedium parat.

For ryche aray and freche apparalyne

176 Dois oft tymis ſkath, & principally in þis thing :

Nychbouris abowt wyl ſay in þar entent,

Loo ſe ſo gay þon man is of his rent !

And þe in hart þar-for þa hewy ber.

180 Eftyr þi wyne with worſchipe clethyng wer.

Stude ergo bonitate non veste placere.

Bot erare ſone þe forþ at al þe power

To pleþ gudneþ and gud be callit her.

That men may ſay, þon man is of renowne,

184 þat is bettyr na for to ruþ þi gowne.

Mulieris peticio habentis vestes & vestes quærentis non indicat firmitatem.

De amicis tene quod maior est amicus qui sua tribuit quam qui seipsum offert, &c.

Off frendys þus þis doctor cane decide ;

In to þat frende erar thow conſyde

Quhilk the ſupportis in þi neceſſite,

188 Na in hym ſays, al myn frend ſal be

Chargis me at al þour owne I am ſekyr.

þar is nocht ellis bot ioly wordis as þir.

Nam de verbis magna est copia amicorum.

Bot mony frendis to nowmer ar be tale,

192 In to þir wordis bot few in ſpeciale.

[Fol. 6a.] *Amicum non reputes qui te presentem laudat.*

Man, reput nocht hym frende quhilk in þi face

Gyffis grei lowynge and ſais þow art makleþ.

Confaffe sic gloß and al sic fenjit fere
 196 In to þi hart and in þi brest thow bere,
 And traft hym nocht, fuppoß he were þi brudyr,
 Bot gef a ioly worde ay for ane vdyr.

Si consolis amico non queras placere ei sed rationi.

Sone to þi frend gef thow fal gef confele,
 200 For his profet honowr ande awale,
 As refone askys þi confel gef hym tyl,
 And folow nocht his plefance na his vyle.

Dicas in consulendo amico, sic mihi videtur, non precise, sic agendum est, &c.

Alß be þi frend in way of confellyng
 204 Gefse thow be chargit gef it but fenþeing
 How he fal doo but dowl determinatly,
 And difeuß nocht his mater mistely.

Facilius enim de malo exitu consilii sequitur redargucio quam de bono laus, &c.

For offerfyß reprwfe and welany
 208 And ewyle confele folowis mare fodayly
 þan doys loffyng or comendacione
 Of trew confel or gud prouifione.

Audiui quod visitant te ioculatores; audi que sequuntur, &c.

Man or childe haffande a gret delyte
 212 For to wefy with diligence perfit
 Ioculatouris or trumpouris, fone, attende
 Quhat falowis eftyr or quhat fal be þe ende.

Homo ioculatoribus intendens & impendens cito habebit uxorem cuius nomen erit paupertas, & erit huius uxoris filius derisio.

[Fol. 65.]

A mane, he fays, quhik al his fantafy
 216 Has geffyne to vice and vefy ioculary,
 A wyfe he fal hafe, purte til hir name,
 And a fone alß callit fcorne and fchame.

Placent tibi verba ioculatoris finge te audire et aliud cogitare, &c.

Gef quhillumys pleseis ioculatoris, my dere,
 220 Fenþe þe þar fantafy to here

Bot lat þi mynde and þine inwart entent
On odyr materß be fader and diligent.

Ridens & gaudens de verbis ioculatoris Jam pignus sibi dedit. Ioculatores improperantes digni sunt suspendio, &c.

A mane to lach at ioculaturis fantasy,
224 It is rewarde to þam, sone, fekyrli,
And pryfeis þat a gyft of gudly price
For it fosteris and rutis þam in þar vice.

Quid est ioculator mala improperans? anime homicidium secum portans, &c.

Quhat is, he says, a ioculatur, late see,
228 A mane inclinando to iniquite,
Ande of his faule a slaar fekyrli
Ande mony opiris throw his fals fantasy.

Ioculatores instrumenta nunquam deo placuerunt.

The instrumentis perteneande ioculary
232 War neuer plesande to god 3eit fekyrly.

Audi de famulis: famulum alti cordis repelle ut futurum inimicum.

This nobyle doctor to þe he wyl declare,
Qwhat kynde of seruande is familier,
That seruande, sone, quhilk has a hart of pryde
236 In þi seruice thou thole hym nocht to byde,
Bot fra þe sone þat seruande thou exclude

[Fol. 7a.]

As inimys þe quhilk walde the na gud.

Famulum tuis moribus blandientem repelle.

þa seruandys, sone, þe quhilk ar in þar langagis
240 Thow felis flech schawand a far visagis,
In tym be wer, sone, for þar futelte
For seruandis þa ar batht fals and sle.

Famulo et vicino te laudantibus resiste, aliter cogita te esse deceptum.

That seruande sone I rede thow cheß nocht als
244 þat loffys þe in þi face, he is fals,
For wyrk thow oder unwerteusly or vele
All is done weile þat schrew sweris be his sele.

Famulum de facili verecundantem dilige ut filium.

Bot þat seruande, my swet sone, thow cheß
248 þe quhilk schamys with his myfdeide þou feis,

- And argewis nocht agane presumptuusly,
 No in þi chargis schawis na prophesy,
 As gef thow sayis, o seruande, seche me þis,
 252 He sayis, son, al redy schir I wyß,
 Bot he þat passis with murmur and a sang
 And wyl nocht get it he wat weil or he gang,
 Serve nequam þat childe to nam has tane,
 256 Now in þis varlde of sic is mony ane.

Vis edificare: ad edificandum inducat te necessitas et non voluntas.

- How sal thow byg castel towne or toure
 This clerk he kennys, or lytil hal or bowre,
 Thow prent in hart fyrst þi necessariite
 260 And of howseis quhat may suffice the
 And lat thou nocht þi wyl and wantonast
 Consum þar-one þi substance and rychast.

Cupiditas edificandi edificando non tollitur, &c., &c.

- [Fol. 7b.] Gef thow cowatis to byg with gret desyr,
 264 Zeit biggyne haue nocht þi cowatyng expyre,
 þe mar þow art applyit to polify
 The mare encrefeis þi mynde in fantasia.

Nimia & inordinata edificandi cupiditas expectat edificiorum vendicionem.

- Sumpteuß biggyne inordinat and hee
 268 It is bot bydyne of fellyn thow may se
 Off tenementis and biggynis ryche agane:
 For halffe þe golde to geff þam men ar fane.

*Turris edificata & completa & archa vacuata vel brevi tempore vacuanda-
 faciunt valde sed tarde hominem sapientem.*

- Thi tenement complet and consummat,
 272 Thyne filuer and þine arch euacuate,
 It makys quhill trew towris he of price
 þar-for thow byg na mar na wyl suffice.

*Vis aliquid vendere caue ne vendas partem hereditatis tue potenciori
 te sed potius minori precio des minori.*

- For mistyr gefe it happyinis þe to fel
 276 Thyne heritage to quham sone, I sal tel.

- Wyth mychti men se þat thow haf na dale
 þoth þai promyt þe twif for it þe wale.
 In myftir quhen þe nedis for to hafe
 280 þa wil displeß þam at þe and thou crafe.
 To gudly men thow fel þi land and gud
 þan nedis thow nocht to rewerß hate na hude,
 To crafe þine awne bot haf it at þi wyl.
 284 Sone, for leß price þi thing fel sic men tyl.

Totum autem vendas plus offerenti.

And louandly wyth verteu fel þi lande
 Til hym geffis maste and tak it in þi hande.

Melius est grauem pati famem quam patrimonium vendicionem.

- [Fol. 8a.] Sone, bettyr is to sustene hungir gret
 288 And greß ikantneß, sone, batht of drink & met
 Na for to fel þine herytagis and lande
 þe quhilk þi fadyr sefeit in þi hand.

Sed melius est partem vendere quam usuris subicere. Quid est usura? venenum patrimonii. Quid est usurarius? legalis latro predicens quod intendit. Nichil emas in consorcio potenciorum.

- Sone, dreß þe nocht na marchandis to by
 292 Of mychti men in to þe company.

Paruum consortem pacienter sustineas, ne tibi sorciat forciolem.

- Gyf a smale frend it hapynnys þe to haue,
 Or a falow þou luffys our þe lasse,
 Se þow sustene and thole hym paciently,
 296 Thocht he excede sum tyme reklesly.
 For fuld it happyn þe hym til exclude
 Perawentour þu wal nocht get sa gude.

Quesisti de usu vini. qui in duersitate et habundanciâ vinorum est sobrius, ille est quasi terrenus deus.

- A mane, se¹ fays, of wyne þat has vsage
 300 Ande habundance and fyne is nocht saffage
 Thow mychtineß and confort of þe wyne
 At temporance bydis and sobyr fyne;

¹ [he.]

It is a gyft of grace and god abuse

304 Sende fra þe hewyne in to þat man for luffe.

Ebrietas nichil recte facit nisi cum in lutum cadit.

Schir drunkyneß þat fyre doys no thing rych[t],

Thocht salomon he be and samphone wucht,

Ande quhilis a nape to mak mowis as a fule,

308 Bot as a fow quhen he fallis in a pule.

Sentis vinum ? fuge consortium, quere somnium potius quam colloquium.

[Fol. 8b.] Perlaweis þu þe lycht of wyne and blycht?

Fra company my swet sone draw þe swycht,

To þi chalmer to beek þi nape is best.

312 Lital of langage be þan bot tak þe rest.

Qui se ebrium verbis excusat suam ebrietatem a parte accusat, &c.

Quhat sum euer man excufeis reklesneß

Of worde and verk with schyr drunkynneß,

He accufeis hym selffe and his foly,

316 As wnwyfmane þat temperance gayis by.

Male sedet in Iuvine vinum cognoscere.

It cordis il in ȝouthhede of a childe

Off tendyr age, or ȝit in madyne mylde,

Diuersiteis of wynis for to know,

320 And þar gudneß, for þat wyl viceis draw.

Fuge medicum ebrium.

In to þe handys put nocht þi hape and hele,

Sone, of þat leche with drunkynneß cane dele.

Cave tibi a medico volenti in te experiri qualiter alios de simili morbo curabit, &c.

Caniculos valde paruos dimitte clericis et reginis.

Litle doggis and messanys with þar bellis

324 To clerkis and qweynis cordis and to non ellys.

Canes pro custodia vtilis sunt.

Bot waky doggis ar profitabyll to fede

To kepe þi hale one nycht gef þu has nede.

Canes ad venandum plus constant quam conferunt.

Bot hwndis gret to fed to hwnte on felde

328 Ar coftlyar þan þa wyl mak ganþelde.

Habentem filios dispensatorum bonorum tuorum non instituas, &c.

Haf þow fonnis, for confel I conclude,

Thow mak þam nocht disponeris of þi gude,

[Fol. 9a.]

Perauentowr throw flewecht and negligence

332 Or wanfortowne or wnganand expence

Thow waxis pur, þane fortune wil þe wyt,

And haf na danteth of þi fone na delite,

Bot fay quhat profettis þis reid of lif to lere

336 For murmur man difpone þi gud and ger.

Sed tu dicas si aduersetur fortuna, quid prodest viuendi doctrina. Audi quid de hoc viderim. Stultos obnitentes contingenciam & se excusantes sub fortuna, eorum infortunium aliis imputantes, vidi facultatibus cito labi, &c.

Sone, foly menne quhilk ar inoportwne,

Quhen þa wax pure, throw þar flewecht wil fay fone

Quhat kynde of stat may fortowne be agane,

340 Bot þis doctryne to kepe and þu þe pane

þi fpirit fal and befyneß accufe

Fortowne and þow wil nocht þi gud abwß.

Raro enim diligenciam cum infortunio sociabis, sed rarius a pigricia infortunium sociabis.

For feldyne, fone, befy diligence

344 Folowis with wanfortonys violence :

Bot feldinar wanfourtowne þu deffewyr

Sale fra fwerneß, quhilk de na wirk had leuer.

Expectat piger sibi subueniri a deo qui vigilare precepit in mundo, &c.

For fehry fwerneß to vyrke he wyl fone tyre

348 And cryis one god quhen he lyis in þe myre

Hyme for to helpe, bot helpe hym felff no wyle

Bot quhil god cum and tak hym upe lys ffile,

Quham god of mycht bade wald and virke & leffe

352 In wytness of adame and of eue.

Tu ergo vigila et leuitatem expendendi cum grauitate lucrandi compensa, &c.

[Fol. 9b.] Tharfor, o mane and wrechyte creatowr
Maide in þis warlde dolowr to endour,
Be wyf and were and walkyr for to wyne

356 Thi liffys fude but det and dedly fyne,
Expendande ay þi wynnyng and rycheſ
Be ewyne compenſ to þe ſwet of þi face
And forſum nocht þi weilefar viciuſly

360 Syn wyt fortowne and thow þi ſelffe gilty.

Appropinquat senectus: consulo quod deo potius quam tuo filio te committas, &c.

Qwhen febyle elde has tane þe throw his dat,
And þi ſpretis vax dul and blat,
Errer to god þi ſaul þi ſelff commit

364 Nay to þi ſone þow ded to do for it.

Disponis legata: consulo quod primo ſeruitoribus quam ſacerdotibus ſolui mandes, &c.

Gef thow dyſponis and leffys legafy
In fyrſt thow pay þi ſeruandis, conſel I,
For haly wryt ſayis þat ſeruandis fee

368 Wnpayit wengeance cryis to þe hewyne one hee.

Diligentibus personam tuam non committas animam tuam, &c.

Commyt þ^u nocht þi ſawle in to þer handis
þat luffys the to bryng it owt of bandis.

Committe animam tuam diligentibus animam suam.

Bot in þar handys þi ſawle thow ſal comende

372 þat luffys þar ſaule, for ſic mene may it mende.

Dispone de rebus tuis ante morbum. Sepe enim quis efficitur infirmitatis ſeruus & ſeruus teſtari non poſteſt. liber ergo teſteris antequam ſeruus efficiaris.

In freche memor befor Infirmyte
Thow ſulde diſpone and leſe legafye
For quhen ſekneſ abowte þi hart is plet,

376 Thy mynde þi ſawle to god þan ſulde be ſet.

[Fol. 10a.] Ande paynnys gret with ſchowrys ſcharpe amange
Cauſeis þi wyt to wauer and ga wrange.

De filiis autem audi, &c.

This nobyl clerke now wyl he speke a ipace
 380 Of þonge childyr quhilk ar left fadyrles.

Mortuo patre querunt diuisionem filii.

And fyrste, he says, þe fadyr beande dede,
 Offsyþ þe sone flittys to fremyt sted.

Si nobiles sunt melior est eorum per mundum dispersio quam hereditatis diuisio.

And syne he says gef þer progenitouris
 384 War nobyl men, gentyl and of valouris,
 Haffande liflate and land in herytagis,
 Better is stalynge of þar barnagis
 In to þe warlde to gowerne be þer grace
 388 Na to dewyde þar herytagis dowltaþ.

Si vero sunt laboratores faciunt quid volunt.

And gef þer faderis war seruandis or hwsbandis,
 Lat þam ga seike sic laboris in þe landis,
 Batht tel and saw and dyk and delff þe erde,
 392 Or vse sum craft as gefsyne it to þam verde.

Si mercatores tucior est diuisio eis quam communicacio ne vnus infortunium aliis imputetur.

And gef þar faderys be marchande men of mycht
 And tile ilk barne dewydis his rycheþ rycht,
 Be hiis powr ilkane a porcione
 396 Better is of þam diuisione
 And of þar guddys batht be se ande lande
 þane may nane sic vnhap til operis hande.

Mater vero tua senex forte remaritari querit, stulte agit, sed vt peccata sua deploret,

Thar moderis þan desyris mariage
 400 Quhilk is wanwyt and foly in þar age.

[Fol. 10b.] *Vtinam ipsa senex maritum accipiat iuniorum qui non ipsam sed que sua sunt querit quibus habitis & deuastatis bibet cum ea calicem doloris quem optauit ad quem eam perducunt merita sue dampnabilis senectus. Amen.*

But mare þar moderis in elde wyl mary þane
 To spende þar gudys bryngis hame a swet þong mane,

- Quhilk mary þane bot for þar gud ande ger,
 404 Qwhen þat is gane, þar is bot lestande wer.
 For euer day þane wyl þa fecht and flyt:
 Sic ful women þar wantoneß may wyt,
 þat can nocht leffe in lykyne þam alane:
 408 Be this vertew na lampylle may be tane.

Those who
 marry for
 money only
 live in strife
 when it is
 gone.

Et sic { Explicit tractus bernardi de cura } est finis.
rei famularis, &c.

II.

ANCIENT SCOTTISH PROPHECY, No. 1.

[Fol. 25a.]
When the
Cock of the
North bids
his birds fly,

the Lion
shall beloose,
and a Dragon
shall help
him.

A Leopard
shall rise in
the South.

At Sandys-
furde shall a
battle be,
fulfilling
Thomas's
prophecy,

and many a
maiden and
wife shall
mourn.

- Q When the koke in the northe halows his nest,
And busk's his birdys and bunnys to flee,
þan shall fortune his frende þe þattis vpcaste,
- 4 And Rychte shall haue his Free entre;
Then þe mone shall Ryfe in the northwest
IN A clowde als blak as the bill of A crowe:
þen shall the lyonne be louffe, þe baldest & best
- 8 þat euer was in brattane fen in Arthuris dayes.
A dredfull dragoun shall dresse hime fro his den
To helpe the lyonne wyth all his myghte:
A bull and A bastarde sperys to spend
- 12 Shall abyde wyghe þe bere and Rekyn his Ryght.
A libert engendret of a native kynde
Wyght the sterne of bedleme fall Ryfe in þe south;
The mole & þe marmadyne movyde in mynde,
- 16 Cryst þat Is our creatour has cursede be mouth.
The Egyll and þe antelope fall baldly abyde,
And Sadilles horfe, and a bore wygh bernyse so brycht.
At Sandysfurde, for-futhe, in þe south fyde,
- 20 A prunde prunce in þe prese lordly fall lythe,
Wycht balde bernese in bushment þe batell fall mete:
þar fall profecy proffe þat thomas of tellys;
Mony A comly knyghte fall be cast under fute,
- 24 þat fall make maydene to wepe þat in bour duellis:
þen fall dulefull destany drive to þe nyghte;
Mony wyff and maydene in mornynge fall be brocht.

- par fall mete on morne wyghte mone lyghte;
- 28 Be-tuix Setone and þe See forow fall be wrought.
 Be þar þe lyonne fall be hurte, bot nocht perichede be,
 He fall brayde to þe best þat hime þe wound wrought,
 And mony sterne in þat stoure shall fale for þat fre,
- 32 And þe proudeste in þat prese wycht ball has it bought.
 þe fox and þe fowmerte in alf fall be tane,
 And to þe lyonne be lede, þe law tyll abyde.
 Bothe þe puppede and þe pye fall suffre þe fame,
- 36 And all þe frendis off þe fox fall fra þere pryde.
 Then fall tro vntrew tremyll that day
 For drede of the dede man when þai her hime spelk,
 And þe comoynis of kynt fall kaff hime key,
- 40 The busment of brykhyll þer-wyth fall breke.
 When Wenoum and wadis ar waftyd & away lede,
 And euerylk feede in his fefoune kyndly fett,
 And ilk Ryght has his Rewyll, and falskede fled,
- 44 We fall haue plente of pefe when law has no lett,
 All grace and gudeness fall grow ws amonge,
 And euerylk freytt fall haue foyfoune be land & be See.
 The spouse of cryft wytht Jocounde Sange
- 48 Thank we gode þar-of in trinite.
 Then þe sonn & þe mone fall shine full brycht,
 þat mony longe day full dirke has beyne,
 And kep þar course both day and nycht
- 52 Wyth moo myrthis þen mene may meyne.
 þen the lyonne wytht the lyonisses efter þat fall Reigne;
 þus bretlington bukis and banstre tellis,
 Merlyne and mony moo þat mene of may mene,
- 56 And þe expofitoris Wigythtoun & thomas wytht-all tell.
 Sone at þe Saxonis fall cheß þame a lorde,
 And full sone bryng hyme at vnder.
 A ded man fall make A corde
- 60 And þat fall be full mekyll wonder.
 He þat Is dede ande beryde in fyght,
 Sall Ryse ayane, and lyffe in lande,

Betwixt Seton and the sea shall be the fight:

[Fol. 25b.]
 the Lion shall be hurt, and attack the beast that wounded him.

He shall judge the Fox and Fulmart, the Puppede, Pie, and the friends of the Fox.
 The untrue shall tremble;

and when Venom is banished, and right rules, we shall have peace and plenty.

The sun and moon shall no longer be dark.

The Lion and Lionesses shall reign, as Bannister, Merlin, Wigythtoun and Thomas say.

[Fol. 26a.]

The dead shall rise and live

to comfort a
Knight

In comforte of A yhong knyght

64 þat fortoun has schofe to be hir hufbande.

The whelle fall turne to hime full Ryght

whom For-
tunechooses.
He shall
fight in
Syria,

þat fortune has chossin to be hir fer ;

IN Surry be fall shew A fyght,

68 And in babylone bringe mony on one ber ;

Fyftyne dayis Iornay fro Ierufoleme

and win the
Holy Cross.

þe haly croffe wyne fall hee :

þe same bore fall bere þe beme

72 And yhit fall it sayle in the fyrst þat þe frek thinkis.

Whenne þe kokke cane craw, kepe well his came,

The Fox and
Fulmart are
both false.

For þe fox and þe foulmert þai ar boht fals.

Qwhene þe Rawne and the Ruke has Rownded to geder,

76 þen the kyng in his kytth fall acorde fame :

þen fall þai be boulde, and bow sonefter :

The Bull
shall bellow.

Then þe bull in bollingtime fall make A gret bere ;

It Is bot wynde þat he vawes, for he is bot away.

War shall
rise ;

80 þen fall vakne vp A were, and mekyll waa efter

When þe bernys of þe Rawne Ruggis & Revys :

þen þe lell men of lowthyane lepis on þar hors,

And þe pure pepill falbe spoyled full nere.

thepoorshall
be. spoiled,
and the Ab-
beys on
Tweed.

84 Bot the merþ fall murne mony day efter,

And þe abbays trewly þat standis on twede.

And all lell men fall lyff þame on þar lyffis awnter,

[Fol. 26b.]

þai fall Ruee and byrne, and mekyll Reveryse make.

88 þan dar no pur man fay whose man he is,

þan fall þat lande be lawles, for luf is þar nane ;

Falsehood
shall rule
five years.

þan fall falsset haue fute fully V. yhere,

And treuth trewly falbe tynt and few traft opir,

92 Bot for to gette of his gudes he myght thole hime gone.

þen þai fall call A counsell for pese of þat kyth,

A peace shall
be tried, but
shall not last,

To mak luf among lordis bot þat fall nocht left,

þar falbe Baronys and bachelres þat wyll nocht obey ;

96 Rar wyll nocht kepe þar crye nor come to þar call.

and punish-
ment shall
soon come.

þen sall men be merkyt for þar mysdede,

þat fall turne þame to teyne wyght-in schort tume efter :

- Fra xiiij be passede and þen twife thre,
 100 þe tripe is þan fastly at ane oynde :
 þe Gayt buke þat mayde þe greyfe is þen ner gone,
 IN A watter he fall abyde, and he fall fey worth ;
 In his fayre forest fall ane ern bygge,
 104 And mony on fall tyne þir lyff in the mene tyme :
 þai fall founde to þe felde, and þen ferly fyght,
 Apone A brode mure þar fall A batell be,
 Be-fyde a stob crose of stane þat standis on A mure :
 108 It fall be coueret wyght corfis all of a kynth,
 That þe craw fall nocht ken whar þe croff standis.
 þe wouff salbe wachmane and kep mony wayis,
 And fall be lell to þe lyonne & loue bot hime allone.
 112 Haly kyrke fall be couerit and be best in þat kynth,
 Wyth ledys þat lewis nocht on cryft ; bot þat fall nocht left.
 Fra bambrwgh to þe baffe on the brayde See,
 And fra farnelande to the fyrrth salbe a fayr fygh
 and from
 Bamborough
 [Fol. 27a.]
 116 O barges and ballungerys, and mony brod sayle :
 And the lybberte with the flurdowlyß fall fayr þer apon.
 þar fall A huntter in hycht come fra the Southe
 Wyght mony Rechis on Raw Rewleyd full Ryght,
 120 And he fall fayr on his fute our the watter of forth.
 þan in fyfe he fall fycht, and the fyld wyne ;
 And the chiftanis fall dye on þe twin halffis :
 Qwhen þe man and þe mone is most in his mycht,
 124 þen fall dunbertone turne vp þat is doune,
 And þe mounte of Arane, bath at þat tume.
 þe lede wych lukyns haue þat lede fall he losß,
 And mony on full doughty fall dye for þat dede ;
 128 And mony lede of þe North fall þar lyffis losse,
 And mony merchauntis fall murne for A mane ache
 þat fall turne þam to teyn wyth-in schort time efter ;
 & þat Ilka wynttyr A ferly fall fall,
 132 Mony of þe lordis of þat land þar lyffis fall loß
 For couatyse and trefoune þat time in the lande,
 Qwhen the craggis of tarbart tumleß in þe Se,
 A battle shall
 be fought on
 a broad
 moor.
 The Wolf
 shall be true
 to the Lion,
 shall the Leo-
 pard with the
 Fleur-de-lys
 sail.
 A hunter
 from the
 South shall
 walk over
 the Forth,
 and win a
 fight in Fife,
 and many a
 doughtyman
 shall die.
 That winter
 shall many
 lords perish,
 when Tar-
 burt crags
 fall into the
 sea.

At the next *Somer efter* forow for euer.

Bede and
Bannister
say so.
Merlin, alas,
has been shut
up in a Corn-
wall crag.

- 136 For *bedis* buke haue I feyn, & banyfters als ;
And *merwelus* merlyne is waftede away
Wyght A wykede womane,—woo mycht ſho bee !—
Scho has clofede him in A cragge of cornwales coſte.

III.

FRAGMENT OF AN ALLITERATIVE POEM CONTAINING THOMAS A-BEKET'S PROPHECIES.

Thomas takes the Iuell,—and Ihesus thankis,—
 þat comyne was to hume fro his Ientyll moder.

[Fol. 27b.]
 Beket takes
 his mother's
 jewel [? the
 Book of Pro-
 phecy];
 and as a boy
 has stolen his
 bridle,
 orders an-
 other to be
 bought.

- Als bekat bad at his messe, now has a boy stonē
 4 þe brydylle of his blonke hede, agayne he buske shulde.
 þai turnyt to Thomas, and hume þis tale taulde.
 “Love barnes,” quod beket, “go by me ane oþer;
 For the falsfede fall fayr, Safell fall fall to the erth,
 8 And falbe al to-Rokked wyth Ruðe wederys Ruth to þe
 groundē;
 Forthy wende we on oþir ways, and hime no more wroth;
 For all þar wroke fall ende wyght þam felwne.”

- Thus he windes on his way, (wyffe hume our lorde!)
 12 Twelff days Iurnay, as the buke tellys;
 At the last he landes in ane noþer lande, þer avyounē standis.
 Thomas knelyde downe on his kne, and kessed the grunde,
 And gat vp A glowe full of that grunde wyth glayde hartis,
 16 And sayde to þerles sone of waryn, “it is worth all, and mekyll
 þelde,”
 “Be my faule,” he sayde, “þat war a Selly, þat ar Riall and
 Rewme,”

He journeys
 twelve days,
 lands where
 Avyounē is,
 and tells Lord
 Waryn's son

- “Yis,” says thomas, els war a Selly, [. . . .¹]
 For her Sall þe pope of Rome sett, and his See halde.

that the Pope
 of Rome
 shall sit
 there.

¹ The defective alliteration here shows that half a line is omitted.

The place
shall be
taken for *
town, and
wonders
shall happen.

- 20 þis caytiwe auoyounne, þat na man now kepis,
Heder fall kyng and clerk cayr for helpe ;
And full fayne be to feche fude for þar Saulys ;
þe vernycle of Rome fall full anerly be wyde.
24 þis fall be tane for A towne, and nocht be tentyde,
And þen fall ferlis feell fall on þe warlde.
He þat is Rewler of refone fall neuer Reke of it,
Bot lat Rewmes and Ryche lordes Rufche to geþer ;
28 All for faute of A fader fall feell folk dye."

[Fol. 28a.]
Beket goes
on to Poitou,
sups at a
burgess's
house with
Waryn and
Wake,

- Thomas passis furthe, ande A passè haldis,
Tyll he come to payters throw perlyhous wais.
He buskis tyll A burges house, quhar hime best thoct,
32 And fet tyll hime tyll his Super wyth vj. lordis childer ;
He hayd no power in his purs to pay for lyk clerkis,
Bot wyth þe waryn and þe wake hamwerde he wendis ;
For þai fand hime at the courte, þai kend hime better ;
36 A porer prelet thane thomas was passede neuer of Englonde.

and asks the
burgess
" who owns
a work there,
set out for a
tower,

- Thomas askede þe husbande wytth full hende wordis ;
" And fer, and þi wyll war, wete wald I fayne,
Qwha is maystr of yhon werk þat is tyll A tour merkyt ;
40 Me think it is harme, be hewine, that it no helpe has ;
For war it byggod up," quod beket, " your towne war the
better,

which the
town wants
on the west."

For ony way that mycht happine, on yon west halfe."
" Sir clerk," sayis the cleyn burges, " be cryft I fall the tell :

" King
Charles
ordered the
tower, but
the workmen
found a letter
on a stone,
saying,

- 44 Kyng charlef our cheiffe chefyde him selwen,
He walde haue tried vp A toure, gyff ony tuyll Rafe ;
þen was þer Suilk A Selly sewne in þe same time,
þai fand A fayr letter on A ston fast,
48 þat it wonderrede all the werkmen þat þe werk wroght ;
It sayd, ' masterles men, yhe this tour make ;

' A Boar
from Britain
shall root up
your tower
and town.'

- A Bayre fall come out of Berttane wytth so brode tuskis,
He fall trauyll up yhour towre, and your towne þer efter,
52 And dycht his den in þe derrest place þat euer aucht kynge
charl[es.]'

This foulkes had ferly *peroffe*, and the [*freke*]¹ *fechede* ;
He herd it full Rathly, and Rewyde fone efter.

So they sent
for the Wise
Man,

He keft the ftone in þe watter, & bad it waa worge ;

56 And fayde, ' *Mafouns*, be fant mary, no mor fall yhe make.

Bot what wy þat it wynnys, *ger* werk yt hime fellwyn.'

For-thy it is grathly grathede, and þe ground þus lewyde ;

And we hynge in A hop, for drede of the bayre."

and he bade
them stop
their work.
They did ;
and we dread
the Boar."
[Fol. 28b.]

60 And þon knelys thomas downe, & call tyll our lady ;

"Der lady, latte me witt, (and thy wille were),

Qwheper of berttaine þat is braide, fall þis ber Ryfe."

The bleffyt lady bounnede hyme to, and bleffed hime for euer ;

64 "Beket," ſcho fayde, "be balde, þi buke it tell the beft ;

It is the gretter of my morow gyft, throw grace of my fone ;

þis bere in his barnhede fall byde mony noyes."

Beket asks
our lady
whether the
Boar shall
come from
Britain.

She ſays yes.

And þen thomas ſemblife fone ſeyue ſkore mafons ;

68 And feche fre ftane out of A fer erthe.

"I fall bygge it," *quod* beket, "agayne the bere Ryſe ;

If he hynttis ony harme as he hydder wendis,

At he may Reft þerin, wyth his Rethe tuſkis.

72 þat man fall be makleß, for mercy hime folows."

He gets 140
mafons, and
free-ftone, as
the Boar may
want the
towerſtoſt
in, and
finiſhes it.

And þus is thomas toure mayde, þe mare is his myrthte ;

Of his mafons was mony wytth, he thame qwhittis.

He fayris in A fayre felde, and his folke hime folowys ;

76 And walkis be A wodeſyde, and wonderly he ſpekis :

"Mafons, for Sant mary lufe, helpe at your mythttis,

That here were A fayre croße founded on this grunde ;

And downe in yhon depe dale dythtis ane oþer ;

80 And on yhone banke, whare yhone vynes growis, makis þe
thride.

Fore the kynge of france wyſte qwhat wonder fulde be wrothte,

He walde þat A watter, or a well, hayd wecht it away.

At þis croße þat is cleyne, is croune falle he loße ;

Then he bids
his mafons
build three
croſſes ;

at the firſt
of which the
King of

¹ A word is here loſt.

- France shall
lose his
crown;
- at the second,
bishops and
prelates shall
die;
- [Fol. 29a.]
at the third
cross the
crown shall
fall to the
ground.
- Lord
Waryn's son
jeers at
Beket for his
prophecy.
- Beket re-
bukes him.
- The Boar
shall tumble
up France,
- root among
walls, eat
lords' bodies.
- work won-
ders by the
Seine,
- burn Abbe-
ville, and
slay its men.
- 84 And all fraunce vn to Sixty wynter efter.
þat so wonderfull wyes, and foe fewe þat þer is,
þat all the warlde swlde wyte be the wyll of our lorde.
At yhon secunde croß þat I of fay schall,
- 88 Byschopis, Arsbischopis, abbottis, and priouris,
And preloettis of haly kyrke, fall þar lyffis loß.
At yhone thride croffe, þen thripis all my thillis,
þe sonne fall forsake þe fadre; and þat is a Selly;
- 92 And the croune be kelede to þe erthe wytth a knyghte;
A batell of berdles barnes bring fall it oure."
þone lawghis þe erlys sonne of Waryne, & Iwis fweris,
" Was neuer wye of þis warlde þat durst wakin slike bourdis,
- 96 Her to Feght, no to feche the fayr honour of Fraunce.
Qwha durst buk to Bolane, wytth ony brycht helmis?
Or care on to calafe, wytth ony cleyne cheldis?
Ilk a lorde in the lande hume fore þe cheffe haldis."
- 100 Thomas grewes at the gome, all if he gret were;
" þow gaffe me lytyll, be our lorde; leys the to fay.
It is trew, and no truffle, þat þis buk tellys;
For A tuske of this bore fall tumble vp þis lande;
- 104 And a body fall byde in A burghe, þat londyn is hattene,
And nocht bryft A briffe of his bare Rygge.
Serttes," says thomas, " her is a mor Selly!
He says he fall to the fee, wytth A sadde pepill;
- 108 And wrotte emong walles, and werke feell wonderys;
And pasture hime propirly on proude lordis bodyes.
þar falbe no hatell, þat at hume huntis,
þat wytthoutyne hurte falle chape.
- 112 He fall lewe of his layke, so lell fal be his hert;
Bot he fall clayme his comonys throw out all fraunce.
All cretoye fall haue care, when he furth caryes;
And be the watter of fayne fall Sellyes be seyne.
- 116 Wyld wyis of wales fall wyrk feell wonderys;
And gomes of gourlande fall get vp þar baneris,
And styff knyghtis strek doune þar stremys.
Abfyle for his boft fall balfully be brunt;

- 120 And ledys lose þar lyffis þat to þat toune langis.
 And in A forest I fynde fall feell knyghtis de ;
 Ande the best of becin fal by, when þe bayr buskes,
 Fra his tuskis begynnes to tuyll, his tene falbe þe leffe ;
- 124 He fall grynne quhar he gafe, & grace fall him folowe ;
 Ande þe fays put to þe flycht, þat þe floure berys,
 And do hime draw to Sant denyse, for drede of þe bare.
 This ber falbe buskede in A banke fyde,
- 128 Ande nocht ster A bresse for all þare stern werdis.
 Ande þen may Mount Joys murne, ande oþer moo cetefes ;
 Perty properly put downe for euer.
 Cane ande calyse kepe þi turne, for þan þi care Ryfes !
- 132 Hogge fall full carfully be cast to the grunde ;
 Valoys, wythtoutyne fale, fall fall to the erth.
 In quhyte fande the ledene fal be, 'no hous lewyde.'
 þe bare fall busk to calyse, wyth his brode bryffes,
- 136 Ande dere Englande dyght þe, ande kepe well þi briffes !
 A noyntede kynge fall come fro the North,
 Ande noy hyme Ryght Ryght¹
 Ande Ryde in the bares Royalme, þogff he no Rycht have.
- 140 Bot he falbe hynte wyth a handfull ; his herme falbe þe more,
 And claughte on A clerke laide, þat Cutbert is [called],
 And falbe lede to lond, þogh lothe thinke
 þat Renk to Rest hime þar Rycht mony yheris ;
- 144 þat neuer was of this warlde fall wete qwhare he worthede.
 Bot as A flomerande slepe war slongyn in his Erys,
 Un-tyll his gryfly tuskis be so grete growene,
 þat all the dukis wnder dryghtene fall drede hime allone.
- 148 He falbe waknede wyth A burghe that Berowyck hatte ;
 And wander in A winter tyme wyth full wale knyghtis.
 þis kene wythtoutyne counter fall agayne care,
 And fyne be comforth wyth A crowne, as cristis wyll Is.
- 152 He fall grife tyll hime his grym griffes, grathly hym felwene,
 Ande stable his stiffe Roailme wyth sterne knyghtis,

[Fol. 29b.]

For this
 Boar may
 Mountjoy
 mourn ;
 Caen and
 Calais,
 Hogge and
 Valois too ;
 no house
 shall be left
 standing.

A king from
 the North
 shall invade
 the Boar's
 realm,
 but he shall
 be caught
 and held pri-
 soner.

The Boar
 shall rest till
 his tusks are
 grown ;
 shall be
 stirred up by
 Berwick ;

[Fol. 30a.]

¹ Here seems to be some omission.

assemble his
knights,
set sail,

and fight a 156
battle at
Boulogne.

Thank God

a Boar can
skip so.

Yes, the Boar
shall take
Paris,

and rule it,

and then
attack the
Bird with
two beaks,
[Fol. 306.]

who will not
stand against
him.

Ande nyghe tyll A nawy, his enmyse to noye;
Ilka sarfyne may haue fyte quhen he to schipe gangis.

At bolane fall byd hume A battell fulle hugge;
Ande fyftyne hundreghe helmes þer falbe hewene.
A byrde wytht two bekis bring fall full mony;
Fyfty thowfande of fere pepyll fall folow his tayll,
160 To meke mary, ande a ber þat mekyll mercy folowys,
Fro the bryde ande the bere be busked in A felde;
Syne fall come mony Sope, or els war ferly.

Benedicite!" sayde beket, ande bleffyt hime thr[i]ffe,
164 "That euer fall A bare (as þis buk tellys),
Skippe so fleiftly, and he A swyne lyk,
Qwhile lyonis, vnicorns, and liberdis Regnis!
þan may ceteis haue cete, as the buk says,

168 For the bere in lande haue laykede hime A stounde.
þai fall bane, that hime bydes, þat euer he was borne;
For he to paryche passe, wytht his Rout nobyll,
He iall tuche his tukes tyll A stone, þat mekyll strenth
folow[ys],

172 And þai fall cast hime the keys our the clene yhattis;
He fall Ryde throuch the Rych towne, Rewylle it hym
felvine;
And brode bukis on brestis agaynis hume fall þai brynge.
It no wonder, Iwis, and ilka wye wyfte

176 Qwhat fall worth of his werkis, wythtin few yheris.
For hime behowes Semble, forfuth, þat lange has beyne
fund[er],

þe crounie, ande the thre nalles, & A spere Rycht.
For all the blyffe of þat burghte, byde wyll he nocht,

180 Bot efter þe byrde wytht tw[o] bekis he wyll busk.
Fray this bayre wytht his bryffes be buskede in a feylde,
þar beys na byerde wytht twa bekis, nor best þat hede
berys,

So hardy to lyght on þat lande, þar the ber Restis.

184 þis byrde thar noȝt trest on no tre, & he be anes turnede,
No perk hime on no proper perk wytht no proude pales,

- For the Ryche bare wytht his tuskes wyll Rywe þame *in*
fonder,
 Ande he fall [fight] ferfly xiiij. days in diuerse places,
 188 All gyffe he be wery, Iwis, and his wyes all.
 Then shall he cast vp his croune to the bleffyt mary,
 Ande befek hyr of helpe, helle of all fuccure :
 He fall be ware in the west whære A wye comes,
 192 A lefe knyght & A lene, wytht two long fyd's ;
 He falbe hardy, ande hathell, and her of hime felwyne ;
 Lacede iij. libertt's, ande all of golde lyke,
 Wytht A labell full lele, laide ewene our ;
 196 A Rede schelde wytht A quhyt lyoune fall cum fra the felde.
 Melane, mak yow no myrth, for murne may yow fwyth ;
 And lumberdy lely fall lene tyll hume foun.
 þen fall þis berde in his bek bringe thre crouns,
 200 Ande bynde þame to this bare, best of alle othire ;
 þane þis bare fall busk tyll A brade watter,
 And on to sant Nycholaß bowne hume fulle Soune ewine ;
 & Redy his schippis, he that the foth tellys,
 204 Wyth his pawelounis that is *proper*, and his prowude folk's,
 To wende our the wane watter, (& wyffe hume our Lorde !)
 And fall fayr to Famagoste, for-lyes to feke,
 And faill furth be cipres, as the buk tellis,
 208 Ande Rynne up at Ryche Jaffe, (Joys to þame all !)
 To convert the cateffes þat noȝtt one Cryft's lewys.
 He is my contre-man, my *comforth* is the mor,
 For he fall lewe his trouth on cryft's owyne grawde."
 212 þen þerle fone off w[a]ryn to thomas wend's,
 " þar fall I feght fenely, be my fader faule."
 " þow fwerys wonder Swyftly, & Swyppe may it euer ;
 þat time of the þere, ande A tyde forþer,
 216 May þow be laid full law, and all thi leue Armes ;
 So þat no wy of this warlde fall were þame on shulder."
 " þat war a wonder," fays the wak Rycht.
 " Lytyll land's lelely," fays thomas, " falbe levyde.

A knight
shall come
from the
west.

Milan, Lom-
bardy, and
the three
crowns shall
the Boar win,
and then sail

to Famagoste
and Cyprus ;

land at Jaffa,

and reach
Christ's
grave (!)

Lord
Waryn's son
[Fol. 31a.]
says he will
fight there.

Beket says
theland shall
lose its lords,

- 20 Als leffe as þow þame thinkis,¹
 þow falbe laide full law, and þow na lorde hade."
 þe gentyll fays, "be Sant mary! þat war gret murnyng,
 þat fuilk lordis of landis fwld fo law be layde;
- 224 And no cofine vnder cryft þar castels to welde."
 Then fays thomas, "In fathte, ferly is it none;
 þi land may far be famales, in fo Fer þeris;
 Or þar may a pestellaunce proper fall in all landis,
 þat may ger sexty cofins part wytth-in vij. wekis,
 And may mak mony Sorowles lykes, & joyles brydyles;
 And mak halykyrke to-trowlede, for tenyng of maryage;
 And plewes to lygge wpon ley, þe larke lorde wax;
- 232 And cateffis vnkyndly fall welde mekyll gudis;
 þai fall forgette cryfte and his cleyne moder
 Qwhen thar Is no wye þat þis world weldis.
 þen fall come A Snyll Snappyng to Swithe in þer hornes;
- 236 Hunger and hate warldles, I hythe þe for fuche,
 A wodenes to walk our þe landis, and þame wa wyrke,
 Bernes bundyn on to buredis and braydis full þarne,
 Tyll þai have knawying of cryft and his blessed moder.
- 240 He fall passe his courß, and þat falbe well kennede,
 Ande do haly kyrke to heylde, I fay the for fute,
 To wend out our the wan watterys, as þar none ware;
 It Sall Ryne Rede in the eft, and Rewth it is the mor.
- 244 And þen falbe wanttynge of wode, and wanyng of Irne;
 Suilk wonderys falbe wroucht whar the ber wendis."
 Edmund of abyndoun, þat Baroune all bleffede,
 Says, "my lorde, lelyli lythe me A ffounde:
- 248 The Sonne walkes west, ande the day wendis;
 þow tellys þame tales, þat trowys thame full lytyll."
 Ane angell bowed doune to beket in a blew wede,
 And sayde, "binde vp thy buk, my lady the byddis."
- 252 And þen he hewed vp his handis, als he as he mycht,
 And lowes our lorde and his der moder
- and be ruled
by females;
or a pesti-
lence shall
come and
desolate the
land.
- Beket fore-
tells the woes
and wonders
that shall be-
fall,
- till the peo-
ple know
Christ;
- [Fol. 31b.]
- and wher-
ever the
Boar goes,
Sir Edmund
of Abingdon
says it grows
late.
- An angel in
blue bids
Beket bind
up his Book
of Prophe-
cies.

¹ The alliteration shows that half a line is omitted.

Off the talle that ſcho hume tould in the meene tyme.

þen the buk was borne vp to þe blyſſe off our lorde ;

256 And beket to burgone buſkes hume full Evine.

It is taken
upto heaven,
and Beket
goes to Bur-
gone.

Explicit.

IV.

ANCIENT SCOTTISH PROPHECY, No. 2.

[Fol. 32b.]
When the
English
priests have
the Pope's
power,
strife shall
arise.

In ninety-
nine years

Fortune
shall turn
the wheel,
and loyalty
reign.

The Lily
shall hide
his folk,

and the
Flowers in
the Firth
shall follow
him.

- Q When Rome Is removyde in to Inglande,
Ande the preft haffys the poppys power in hande,
Betuix iij. and sex (who so wylle vnderstande),
4 Mekyll baret ande bale shall fall in brutis lande.
When pryde is most in price, ande wyt is in covatyfe,
Lychory is Ryffe, and theffis has haldin þar lyff,
Holy cherche is awlesse, and Justicis ar lawlesse,
8 Bothte knyghtis and knawys clede in on clethinge.
Be the yheris of cryft comyn and gone,
Fully nynty ande nyne, nocht one wone,
þen shall forrow be settande vnfell,
12 þan shall dame fortowne turne hir whell,
Scho fall turne vp þat ar was doune,
And þan fall leawte ber the crowne.
Betweyne þe cheyff of the fomer & the sad winter,
16 For þe heyght of þe heyte happyne fall wer,
And everyche lorde shall aufternly werk;
þen shall Nazareth noy welle A while,
And þe lilly so lele wytht lovelyche flouris
20 For harmes of the harde heyte fall hillyne his ledis;
Syne speyde hime at sped, and spawne in þe wynter;
All þe flowris in the fyrth fall folow hime one;
Tat caldwars fall call on carioun the noyus,
24 And þan fall worthe vp wallys, and wrethe opir landis;
And erth on tyll albany, if þai may wyne,
Herme wnto Alienys, aneuer þai fall wakyne.

þe brutt's blude fall thame waykne & bryttne wyth brandis
of fell ;

28 þar fall no bastarde blode abyde *in* þat lande.

þen Albanattus þe kene, kynde kyng offe erthe,

[Fol. 33b.]

Vnto þe libert shall leng, leve yhe non *opir*.

The lyone, leder of bestis

32 Shall lowte to þe libert and long hume wytht,

And shall stere hume A fryff be stremis of humber.

By Humber
shall the
Leopard de-
stroy the
Lion's rebel-
lious step-
sons,

þe stepfons of þe lyonne steryt vp at ones,

þe leoperde fall þame fryke doune, and stroy þame for euer ;

36 He fall þame kenly kerffe, as cryft has hume bydyne ;

And þus he fall þame doune dryff ewyne to þe ende,

For þai luf nocht þe lyllly, nor þe libert lelle.

And þai halde to þe harde, happyn as it may,

40 Ay to þe tayle of fomyr tyne hir lappis,

Wytht þat fall A libert be loufe when þai left weyne.

Ane Egle of þe eft, ande ane aventruße byrde,

with the help
of an Eagle
of the East.

Shall fande flowrys to fange in þat fyrste sesoun ;

44 Sterte to þe stepfons, fryke þame doune togeþer,

To bynde bandis vnbrokyne þat falbe furthe broucht.

He fall hime [gather] garlandis of þe gay flowrys,

At in þat sesoune spredis so fayre,

48 And all fall fawlo þe foulke þat þe freke frykis ;

A fely northyrune flaw fall fadyne for euer,

Herafter on *opir* fyde forow fall Ryfe ;

Afterwards,
sorrow shall
rise :
laymen shall
want spi-
ritual offices.

þe barge of bariona bowne to the senkyne ;

52 Secularis sal fet þame in *spiritual* clothis,

And occupy þar offices, ennoyntyd as þai war ;

þar tonfurys tak wytht turnamentis Inowe,

And trow tytylle of trouth þat þe strenth haldis ;

56 þat falbe tene for to tell the tende of þar sorow,

þat fall ourdryff the date doune to þe boke.

þis most betyde in þe time, throw yhe for sūthe,

This shall
come to pass
in one thou-
sand three
hundred and
eighty- R.,

Qwhen A, B, C, may set hume to wryte.

60 Anon efter M^h evene to Rewlle,

Tre CCC in A fute semblyt togeþer,

[Fol. 34a.]

as Merlin
says.Berwick! Be
glad of these
words that
Bede found;
thou shalt be
true to thy
king, the
Lion, for
ever.

Ande fyne efter ane l, as þe lyne askis,
 Tris X ande ane R enterly folowande;
 64 þis Is þe dolorouse date, under yhe þe glofe,
 Whereoff whyll *merlyne* melys in his bokis.

Busk ye wyell, Berwyk! be blyth of þis wordis
 þat Sant bede fand in his buk of þe byg bergh,
 68 þe trew towne vpon twede, wytth towrys fayre!
 þow fall Releve to þi keng þat is þe kynde Eyr.
 Ande oþir burghys abowte, wytth þar brade wall,
 Sall wytth þe lyoune beleff, ande longe for euer.

V.

SIX WISE MASTERS' SPEECH OF TRIBULATION.

Here begynnyth A shorte extracte, and tellyth how þar [Fol. 34b.]
 ware sex masterys asembled, ande eche one askede
 oþer quhat thing þai sholde speke of gode, and all þei war
 4 acordet to speke of tribulacoun.

The fyrste master seyde, þat if ony thing hade bene mor
 better to ony man lewynge in þis werlde þan tribulacoun,
 god wald haue gewyne it to his sone. But he sey wyell þat
 8 þar was no better, ande þarfor he gawe it hum, and mayde
 hume to soffer moſte in þis wrechede worlde þan euer dyde
 ony man, or euermore shall.

The secunde master seyde, þat if þar wer ony man þat
 12 mycht be wyth-out spote of fine, as god was, and myȝt levyn
 bodely þirty yheris wyth-out mete, ande also were dewote
 in preyinge þat he myȝt speke wyth angele in þe erth, as
 dyde mary magdalene, ȝit myȝt he not deserve in þat lyffe fo
 16 gret meyde as A man deservith in suffring of A lytyll tribu-
 lacoun.

The threde master seyde, þat if the moder of gode &
 all the halowys of hewyn preyd for a man, þei should not get
 20 fo gret meyde as he should hymefelfe be meknes and suffryng
 of tribulacoun.

The fourth mester seyde, "We werſchipe þe croſſe, for our
 lorde Ihesus cryſt heng þer upon bodyly, bot I ſay we ſhoulde
 24 raþr, and be more Ryght ande Reſon, have in mynde þe
 tribulacoun þat he ſuffreyde ther-vpon for our gylt and
 trefpafe."

The fyfte mester seyde, "I had lever, and I myȝt be of
 better than

I. There is
 nothing
 better; so
 God gave it
 to Christ.

II. It is
 better than
 thirty years
 meatless-
 ness, and
 than talking
 with angels.

III. Better
 than Mary's
 and All
 Saints'
 prayers.

IV. We
 should wor-
 ship the cross
 for it.

all worldly 28 strenght and power, to suffer þe left peyn and tribulacoun
goods,

[Fol. 35a.]

þat he suffrede here in erth, wyth meknes in herte, þan þe
meede or rewarde of all worldly godes; for Sant peter feyth,
'None is worthy to have tribulacoun bot þo þat desyre it

for it
quenches
sin, and dis-
closes God's
secrets.

32 wyth clene harte and wythoutyn erre; for tribulacoun

quenchith synne, and it lernyth A man to know þe priveteis
[of] god, and tribulacoun makyth a man to know hime selff
and his eyn crystyn, and it multiplyeth vertuys in a man, ande

36 pergyth and clengyth hyme as fyre dothe goulde."

VI. God is
with those
who bear it
meekly;

The fext mester feyd, "Qwhat man þat mekly in harte
sofrythe tribulacoun, gode Is wyth hime, and beryth it hewy
charge of tribulacoun. And tribulacoun byeth ageyn tyme

40 þat is losse, ande houldyth a man in þe way of rychtfulnes:
and of all yhiftes þat gode yevith to man, tribulacoun is best
& þe moste worthy yhifte: also it is trefour to þe wich no

it joins a
man's soul to
God.
But we bear
it badly for
our little love
to Christ.

44 manis foule to god: but quhat is þe cause we suffyr it þan
wyth so ewyll wyll? Thus it Is answerde ande feyd, for
thre thinges: The fyrst thing, for we have letyll luffe to our
lord Ihesus cryft. The secunde is, for [we] þenk lytyll of

48 þe gret meyde and profyte þat comyth þerof: The threde,
for we think lytyll or not of þe better peynes & grete
passyon þat our lord Ihesus cryft suffrede fore ws in þe
Redemyng of oure synnes, and for to brynge vs tyll his

52 blys þat neuer shalle haue ende. A-m-e-n.

NOTES.

A.

- Page 1, l. 3. *for law of god in document*, i.e. for teaching God's law.
 11. *miserabilly*, this word is apparently written in mistake for *mesurabilly*. The adjective occurs in 53 and 116 with the more usual orthography.
- P. 2, l. 22. *variance*, perhaps miswritten for *variante*, i.e. variable, as the word must be an adjective. 23 *is nocht to leff behynde*, apparently the construction is, It is not (a thing) to be left behind, i.e. neglected cf. *infra*. 191, where, to nowmer=to be numbered. 33. *p^e* should be *it*. The sense is: As the fire through redhot brands wastes itself, so the spendthrift is desolate. 36. The sense is, Examine thoroughly the purpose of thy servants to have it plain, so that thou mayest perceive if they be against thee, who have governance of thy goods in their hands.
- P. 3, l. 58. *pat lefys by temporance*, i.e. that neglect temperance. The meaning of the whole is: To spend money on such men, with the idea (*proponande*) that thy goods should reestablish such foolish men in worship, let be, i.e. don't attempt it.
- P. 4, l. 72. It certainly leaves them not till death sever them. 87. And therefore beware in thine expense ever to judge fairly between the purse and the appetite.
- P. 5, l. 97. Therefore choose liberality (as a mean between gluttony and avarice), and leave them both; for liberality can spend at the right time, and without harm. 105. *pat he may wyne*, i.e. that which he may win. 107. *to opir*, i.e. for others. 111. *Se be na way*, Take care that by no means.

- P. 6, l. 122. For he (thy foe) is not always vanquished with the sword, but oft he is overcome by love, charitable deeds, and lowliness. 125. *Ber þe ewynli*, behave thyself without fickleness. 135. *of case*, perchance. 140. His truce is merely taken till his opportunity comes.
- P. 7, l. 145. Nor is there leech who by any science can abate the annoyance of her that is a man's mate. 149. *and mare sobyr*, &c., and make thee more calm to put up with such wickedness. 155. Which (i.e. sin) comes to them by kind and nature from Eve their foremother. 157. The sense seems to be: Thou shalt sooner stop the troublesomeness of froward women than when they chide and grumble by laughing (*for to lacht*) than to beat them with staves while they lie by thee awake. 162. *lef hir mys*, leave off from her wrong doing.
- P. 8, l. 181. *Bot erare*, &c., But sooner, my son, force thyself with all thy might, etc. 188. *Na in hym says*, Than in him (who) says. In the succeeding part of the sentence I fail to see the construction, and think there is an error. The sense is: I am to be relied on to treat my property as though it were my friend's as much as mine. 191. There are many friends as far as words go.
- P. 9, l. 198. But give one pleasant word in return for another. 217. He shall have a wife whose name shall be poverty.
- P. 10, l. 225. *Pryseis*, i.e. they prize. The lines mean: They esteem the laughter as a precious gift made to them, for it encourages them. 237. But get rid of that servant, as (thou wouldst of) enemies who wish thee no good. 240. *Thow felis*, i.e. thou feelest, perceivest; here used parenthetically: Those which are in their language (thou perceivest) flattering. 245. For whether thou work unrighteously or well, etc. 248. *with his mysdeide*, at his misdeed.
- P. 11, l. 254. And wots well, before he goes, that he will not get you what you ask for. 264. *þi cowatyng exspire*, put an end to thy longing. 268. *bydyne of sellyn*, awaiting a sale.
- P. 12, l. 280. They will take offence at you if you apply to them. 286. *Til hym geffis*, to him (who) gives. 292. When you are in the company of mighty men. 300. I am not at all clear about the meaning of this and the two following lines. *Thow* should apparently be *Throw*, i.e. through.
- P. 13, l. 307. And sometimes he is an ape to make mows like a fool, but when he tumbles into a pool he is like a sow. 309. Dost

thou perceive thyself lightheaded from wine and over-exhilarated? 311. *beek þi nape*, bask thy nap, i.e. take a short sleep.

P. 14, l. 340. *and þu þe pane*, if thou takest pains. 345. But less frequently wilt thou separate misfortune from idleness, which had rather die than work. 350. But lies still till God comes and lifts him up.

P. 15, l. 360. And then blame fortune while thou thyself art guilty. 364. *þow ded*, i.e. when thou art dead; these words are used absolutely. The sentence means: Commit thy soul to God while alive thyself, rather than when thou art dead leave thy son to do it (by providing masses for its deliverance from purgatory), cf. *infra*, 370. 368. *one hee*, on high. 370. *Bandis*, here, the pains of purgatory.

P. 16, l. 382. Many times the son removes to a strange place. 386. *Stalynges*, making common, and here used for sending children into the world to earn their living, and guide themselves by their grace.

P. 17, l. 406. Such foolish women may blame their own wantonness, that cannot live in enjoyment by themselves. *þam alane* is here a case absolute.

B.

P. 18, l. 20. *lordly sall lythe*, I can make no better sense of these words than "he shall soothe or assuage (the press) in a lordly manner.

P. 19, l. 29. *Be þar*, i.e. (close) by that place. 33. *In als sall be tane*, als=halse, so that the meaning is, "shall be caught in a tight grip or embrace." 37. *Tro*. In some copies of the prophecy this is written *Troy*. 59. *A corde*, i.e. A-corde, accord, agreement.

C.

P. 23, l. 7. *For the falssede sall fayr, etc.* The falsehood shall run its course, etc. 16. And said to Earl Waryn's son: It is all good and a great recompense.

P. 24, l. 45. *gyff ony tuyll rase*, in case any trouble arose.

P. 25, l. 57. *Bot what wy, etc.* But whatever man wins it, let him cause it to be wrought himself. 69. *Agayne the bere Ryse*. To be in readiness when the Boar shall rise. 81. *Fore the kynges, etc.*, for (if) the king of France knew, etc.

P. 26, l. 90. *þen thripis all my shillis*, then all my wisdom asserts: *Shillis* in this sense does not occur in the Glossaries; but a word in illustration occurs in Mr. Small's *Metrical Homilies*, p. 159:—

“ For bathe thir foules hanes crowding
 Insted of sang, and stille murning,
 And bitakenes that sinful man
 That *schilwisnes* and insyt can,
 Suld af this fules bisenes take,
 To murne for his sin and sake.”

100. Perhaps this means, “ Thomas looks with horror at the man, mighty although he was.” 101. *leys the to say*, leif is (me) to say to thee, i.e. I am glad to tell you.

P. 28, l. 169. They who await him shall ban the day that he was born.

P. 29, l. 188. *all gyffe*, all if, i.e. although, cf. *supra*. 100. 190. *helle of all succure*, hiding place (and therefore, storehouse) of all succour. 214. *Swypppe may it ever*, there is ever a chance of sudden change.

GLOSSARY.

N.B.—The letters A. B. C. D. and E. are used to distinguish the five separate pieces in the order in which they are printed.

Acordet, agreed, E. 4.
 Alienys, aliens, D. 26.
 Alkyne, of every kind, A. 20.
 Als, also, B. 136.
 And, an, if, A. 128; C. 38, et sæpe.
 Anerly, solitary, C. 23.
 Arch, purse. Lat. arca, A. 272.
 Argewis, argues, A. 249.
 Arthe, hearth, A. 92.
 At (relative), that, D. 47.
 Aucht, owned, C. 52.
 Austernly, harshly, D. 17.
 Aventruse, adventurous, D. 42.
 Aveyoune, } Avignon(?), C. 13,
 Anoyoune, } 20.
 Awale, value, A. 116.
 Awnter, adventure, peril, B. 86.
 Awtenyk, misprint for *awtentyk*,
 authentic, A. 1.
 Ball, bale, B. 32.
 Ballungerys, a kind of ships, B. 116.
 Bane, to ban, to curse, C. 169.
 Banftre, Banister, B. 54.
 Baret, fighting, contention, D. 4.
 Bariona, Bár-Jona, St. Peter.
 "The barge of Barjona" is "the
 vessel of the Papacy," D. 51.

Barnage, childishness, A. 50.
 Barnagis, children, A. 386.
 Barnhede, childhood, C. 66.
 Bayre, boar, C. 50, 59.
 Be, by, A. 111. *Et sæpe*.
 Beande, being, A. 381.
 Bedleme, Bethlehem, B. 14.
 Beek, bask, A. 311.
 Beme, trumpet (?), B. 71.
 Ber, bier, B. 68.
 Berdles, beardless, C. 93.
 Bere, noise, B. 78.
 Bernese, }
 Bernys, } barons, B. 21, 81.
 Bernyse, trappings, B. 18.
 Best, beast, B. 30.
 Better, bitter, E. 49.
 Betwenß, between, A. 85.
 Beyne, been, B. 50.
 Beys, is, C. 182.
 Blat, blate, dull, blunted,
 Blonk, a horse, perhaps originally
 white. F. blanc., C. 4.
 Blycht, overjoyous, A. 309.
 Bourdis, scoff, C. 95.
 Braide, broad, C. 62.
 Brattane, Britain, B. 8.
 Brayde, to attack, assault, B. 30.
 Brisse, }
 Bresse, } bristle, C. 105, 128.

Bunnys, prepares, B. 2.
 Bushment, } ambush, B. 21, 40.
 Busment, }
 But, without, A. 26, et passim.
 By, buy, C. 6.
 Bydyne, biding, expectation, A.
 268.
 Byg, } build, A. 257, 263 ; B.
 Bygge, } 103.
 Biggyne, building, A. 264, 267.
 Byggod, built, C. 41.

Came, comb, B. 73.
 Cayr, to search, seek, C. 21.
 Ceteses, cities (?), C. 129.
 Chape, escape, C. 111.
 Chauner, to fret, grumble, A.
 159.
 Cheldis, shields, C. 98.
 Cheß, choose, B. 57.
 Claughte, seizure, arrest, C. 141.
 Clengyth, cleanseth, E. 36.
 Cleyne, ingenuous, C. 43.
 Compenß, computation, measure,
 A. 358.
 Consaffe, } conceive, perceive, A.
 Consaife, } 37, 150.
 Conserffe, conserve, preserve, A.
 169.
 Contene, regulate, A. 10.
 Cordis, are suitable, A. 324.
 Cosine, kinsman, C. 224.

Dale, dealing, A. 277.
 Dantetht, delicacy, A. 334.
 De, die, A. 346.
 Dedit, possessed, A. 71.
 Derrest, noblest, C. 52.
 Dirke, dark, B. 50.
 Disponeris, disposers, A. 330.
 Drefß, address, apply thyself, A.
 291.
 Dryghtene, lord, C. 147.
 Dunbertone, Dumbarton, B. 124.
 Dycht, prepare, C. 52.
 Dyk, dig, A. 391.

Elderys, forefathers, A. 95.
 Enterly, entirely, D. 63.
 Enwcht, enough, A. 83.
 Erare, }
 Erar, } sooner, A. 181, 186, 363.
 Errer, }
 Ern, an eagle, B. 103.
 Erth, to egg on, to incite, D. 25.
 Eva, Eve, A. 156.
 Ewynli, evenly, A. 125.
 Eyn for evyn, equal, fellow, E. 35.

Fa, foe, A. 136, 167.
 Falt, want, failure, A. 65.
 Famel, family, A. 67, 82.
 Familier, suitable for a family,
 A. 234.
 Fande, proceed, go, D. 43.
 Fane, fain, A. 270.
 Fayis, } foes, A. 121 ; C. 125.
 Fays, }
 Fecht, fight, A. 405.
 Feell, many, C. 25, 28.
 Felis, discernest, A. 240.
 Fenely, faintly, with gladness, C.
 213.
 Fenzeing, feigning, A. 204.
 Fenjit, feigned, A. 195.
 Fere, appearance, show, de-
 meanour, A. 195.
 Ferlis, wonders, C. 25.
 Festyn, feasting, A. 52.
 Flech, flattering, A. 240.
 Flettys, removes, A. 382.
 Flurdowlyß, fleur de lis, B. 117.
 Flyt, quarrel, A. 404.
 Foly, foolish, A. 26, 28.
 Formodyr, fore-mother, A. 156.
 Forsum, } to spend prematurely,
 Forswme, } A. 108, 359.
 Foulmert, }
 Fowmerte, } a weasel, B. 33, 74.
 Founde, to go, B. 105.
 Fre, fray, B. 31.
 Frek, a strong man, B. 72.
 Fremyt, foreign, distant, A. 382.
 Freytt, freight, B. 46.

Ful, foolish, A. 406.

Fyld, field, B. 121.

Ganzelde, profit, return for outlay, A. 328.

Gawe, gave, E. 8.

Gayis by, oversteps, A. 316.

Gayt-buke, goat-buck, B. 101.

Gef, if, A. 37.

Geff, if, A. 94.

Geffe, give, A. 83.

Ger, to cause, C. 57.

Ger, gear, possessions, A. 403.

Glowe, glove, C. 15.

Gomes, men, C. 117. A.S. *guma*, homo.

Grathede, prepared,

Grathly, readily, C. 152.

Grei, perhaps an error for *gret*, i.e., *great*, A. 194.

Grest, perhaps for, *greatest*, A. 288.

Grews, looks with horror, C. 100.

Gulosite, gluttony, A. 70.

Haffande, having, A. 211.

Haffe, have, A. 5.

Haffys, has, D. 2.

Haile, the whole, A. 79.

Hale, hall, A. 326.

Halows, leaves, hollow, empties, B. 1.

Halowys, saints, E. 19.

Hape, hope, A. 321.

Hate, hat, A. 282.

Hatel, i.q. *hathell*, a nobleman, C. 110, 192.

Hayd, had, C. 82.

He, } high, A. 42, 49, 267, 273.

Hee, }

Hele, health, A. 321.

Hende, kind, courteous, C. 37.

Hewed, heaved, lifted, C. 252.

Hewine, heaven, C. 40.

Hewy, heavy, A. 179.

Heycht, a promise, D. 16.

Heyte, heat, D. 20.

Hillyne, hide, D. 20.

Hude, hood, A. 282.

Hugge, huge, C. 156.

Hume, him, C. 5, et passim.

Hwndis, hounds, A. 327.

Hynge, hang, C. 59.

Hynttis, receives, C. 70.

Hythe, promise, C. 236.

Ientyll, gentle, C. 2.

Infekyt, infected, A. 70.

Inwy, envy, A. 127.

Irne, iron, C. 244.

Iuell, jewel, C. 1.

Jocular, the company of joculars, A. 216.

Ioculatouris, } idle triflers, A. 213,

Joculatoris, } 219.

Kelede, thrown, i.q. *caled*, see *Halliwell*. C. 92.

Kene, bold, C. 150.

Kennys, teaches, A. 258.

Koke, cock, B. 1.

Kynt, Kent, B. 39.

Kyttht, the character proper to any person, B. 76.

Labell, a tassell. *Huloet*. C. 195.

Lach, laugh, A. 223.

Lacht, laugh, A. 159.

Laffe, the rest, remainder, A. 294.

Laiife, the rest, A. 6.

Largness, liberality, a mean between extravagance and avarice, A. 97.

Laykede, sported, C. 168.

Leawte, loyalty, D. 14.

Lede, people, B. 128.

Ledene; legend, inscription, C. 134.

Ledys, plural of lede. A.S. *lead*: a man, a person, B. 113; C. 120.

Leff, leave, A. 23.

Lefys by, disregard, A. 58.

Lell, loyal, B. 82, 86.

Leng, to belong, D. 30.

Lest, to last, B. 94.
 Lestande, lasting, A. 404.
 Leuer, rather, A. 346.
 Lewis, believes, B. 113.
 Lewyde, left, C. 58.
 Lewynge, lwing, E. 6.
 Lewys (plural), believe, C. 209.
 Ley, untilled ground, C. 231.
 Leys, a contraction for *leif is*,
 dear is, C. 101.
 Libert, leopard, B. 13.
 Liflate, livelihood, A. 385.
 Loffys, praises, A. 244.
 Louffe, } loose, B. 7; D. 41.
 Louse, }
 Love (*adj.*), dear, C. 6.
 Lowes, praises, C. 253.
 Lowte, to make obeisance, D. 32.
 Lowynge, praise, A. 194.
 Lukyne, protected (?), B. 126.
 Lybberte, a leopard, B. 117.
 Lykes, funerals, C. 229.
 Lys, lies, A. 350.

 Madyne, maiden, A. 318.
 Make, mate, partner, A. 145.
 Makleß, matchless, A. 194.
 Makleß, mateless, without com-
 panion, A. 150.
 Mane, man, A. 228.
 Marmadyne, mermaid, B. 14.
 Mater, matter, A. 206.
 Melys, speaks, D. 65.
 Merß, the eastern part of the
 Scottish border, B. 84.
 Messanys, small pet dogs, A. 323.
 Meyde, meed, E. 16, 20.
 Meyne, } conceive, have in mind,
 Mene, } B. 52, 55.
 Miserably, measurably, in pro-
 portion to his means, A. 11.
 Mistely, vaguely, A. 206.
 Mistyr, necessity, A. 275, 279.
 Mowis, grimaces, A. 307.
 Mure, moor, B. 106, 107.
 Myß, wrongdoing, A. 162.
 Mythtt, might, C. 77.

Na, than, A. 184, 188, et sæpe.
 Na, nor, A. 202.
 Nam, name, A. 255.
 Nape, a short time, A. 307, 311.
 Not, naught, E. 49.

 On, one, D. 8.
 One, on, as one hee, on high, A.
 368.
 Our, above, A. 294.
 Ourese, oversee, A. 43.
 Ourseynge, A. 46.
 Oynde, end, B. 100.

 Paffe, pace, journey, C. 29.
 Pawelounis, pavilions, C. 204.
 Persaweis, perceivest, A. 309.
 Pese, peace, B. 44.
 Perk (n. and v.), perch, C. 185.
 Plet, entwined, A. 375.
 Plewes, ploughs, C. 231.
 Poppys, pope's, D. 2.
 Proffe, prove, B. 22.
 Proponande, proposing, A. 59.
 Pule, pool, A. 308.
 Puppede, puppet, B. 35.
 Pur, poor, A. 114, 118.
 Purete, } poverty, A. 100, 217.
 Purte, }

 Quhik, quhilk, which, A. 215.
 Quhillumys, sometimes, at times,
 A. 219.
 Quhy, why, A. 102.
 Qweynis, queens, A. 324.
 Qwhittis, requites, pays, C. 74.

 Rar, B. 96.
 Rawne, Raven, B. 75.
 Rechis, raches, dogs that hunt by
 scent, B. 119.
 Renk, warrior, hero, C. 143.
 Rethe, fierce, C. 71.
 Rown, to whisper, B. 75.
 Ruee, *for* reue, rive, tear, plunder,
 B. 87.
 Rug (In the phrase *to rug and*

- rive*), to plunder, to ravage, B. 81.
 Ruke, Rook, B. 75.
 Ruß, to extol, to boast of, A. 184.
 Sade, firmly set, A. 222.
 Sadilles, saddleless, B. 18.
 Saffage, outrageous, A. 300.
 Sale, shalt, A. 346.
 Salusyng, salutation, greeting, A. 19.
 Sary, sorry, grievous, A. 76.
 Safell, ? C. 7.
 Sayande, saying, A. 17.
 Schir, } Sir, A. 252, 305, 314.
 Schyr, }
 Schofe, chosen, B. 66.
 Schowris, pangs of anguish, A. 377.
 Secularis, secular persons, apparently here laymen, not secular priests, D. 52.
 Secke, seek, A. 390.
 Seldyne, seldom, A. 343.
 Seldinar, more seldom, A. 345.
 Sele, happiness, A. 246.
 Selly, happiness, C. 17, 18.
 Sellyn, selling, A. 268.
 Semblise, assembles, C. 67.
 Senkyne, sinking, D. 51.
 Ser, several, many, numerous, A. 147.
 Sertane, certain, A. 61.
 Servandys, servants, A. 35.
 Seseit, deposited, A. 290.
 Settande, setting, waning, disappearing, D. 11.
 Sey, saw, E. 7.
 Slaar, slayer, A. 114, 229.
 Sle, sly, A. 242.
 Sleistly, nimbly, C. 165. Perhaps a clerical error for *sleifty*.
 Slewcht, sloth, A. 338.
 Slomerande, slumbering, C. 145.
 Slongyn, coming lazily over (?), C. 145.
 Snyll, keen, sharp, C. 235.
 Sofrythe, suffereth, E. 38.
 Sope, a crowd, multitude, C. 162.
 Spelk, speak, B. 38.
 Spensys, expenses, A. 53.
 Sper, enquire after, seek, A. 164.
 Stable, establish, C. 153.
 Stalynge, dispersion (?), A. 386.
 Sterne, stars, B. 14, 31.
 Steryt, stirred, D. 34.
 Stob, a stump, but here apparently used in the sense of *stumpy*, as an adjective, B. 107.
 Stone, stolen, C. 3.
 Swernes, laziness, A. 346, 347.
 Swlde, should, C. 86.
 Swycht, clear away from anything, A. 310.
 Swyppe, to undergo sudden change, C. 214.
 Takyne, token, A. 130.
 Tane, taken, A. 255, et sæpe.
 Tende, the tithe, the tenth part, D. 56.
 Teyne, teen, sorrow, B. 98.
 Theffis, thieves, D. 6.
 Thole, tolerate, A. 236.
 Thyne, thin, weak, A. 153.
 Trast (v.), to trust, A. 197.
 Trewis, truce, A. 140.
 Tro, troth, faith, B. 37.
 Truffle, deceit, C. 102.
 Tume, time, B. 98.
 Tumleß, tumbles, B. 134.
 Tuyll, trouble, tumult, C. 45; also as a verb, to trouble, C. 123.
 Tyl, to, A. 36, et sæpe.
 Tyne, to lose, B. 104.
 Tynt, overthrown, lost, B. 91.
 Tytylle, title, D. 55.
 þa, they, A. 37, 65.
 þan, then, A. 158.
 þat, that which, A. 105.
 þir, those, A. 190.
 þoch, though, although, A. 20.
 þogff, though, C. 139.

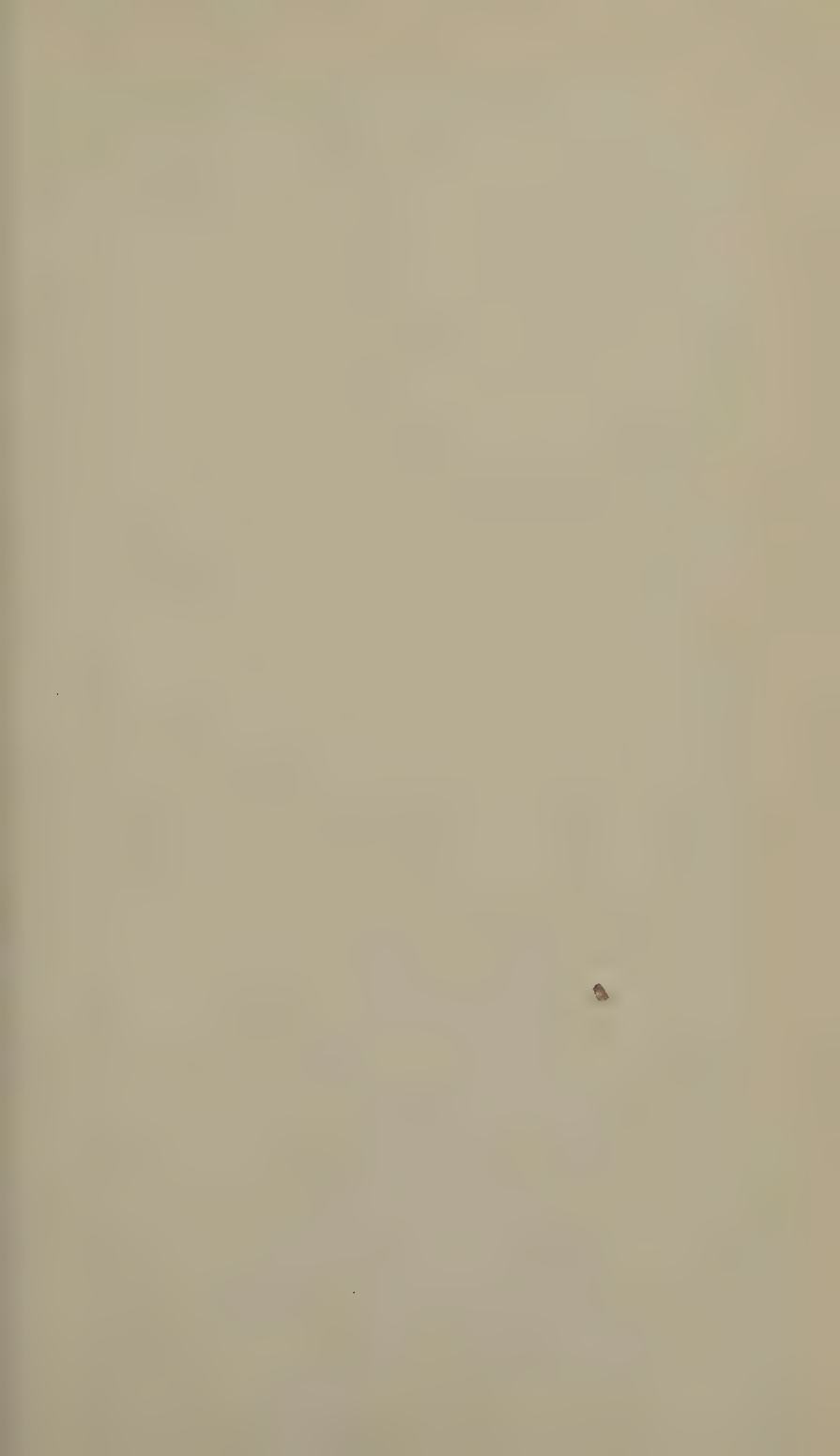
Vaike, weak, A. 13.
 Varldly, worldly, A. 4.
 Vawes, for *voustes*, he boasts, B. 79.
 Vele, well, A. 245.
 Verde, has been, A. 392.
 Vesy, to visit, A. 216.
 Vnkyndly, not connected by kin-
 ship, C. 232.
 Vnsell (*adj.*), unhappy, D. 11.
 Vofule, woeful, A. 73.

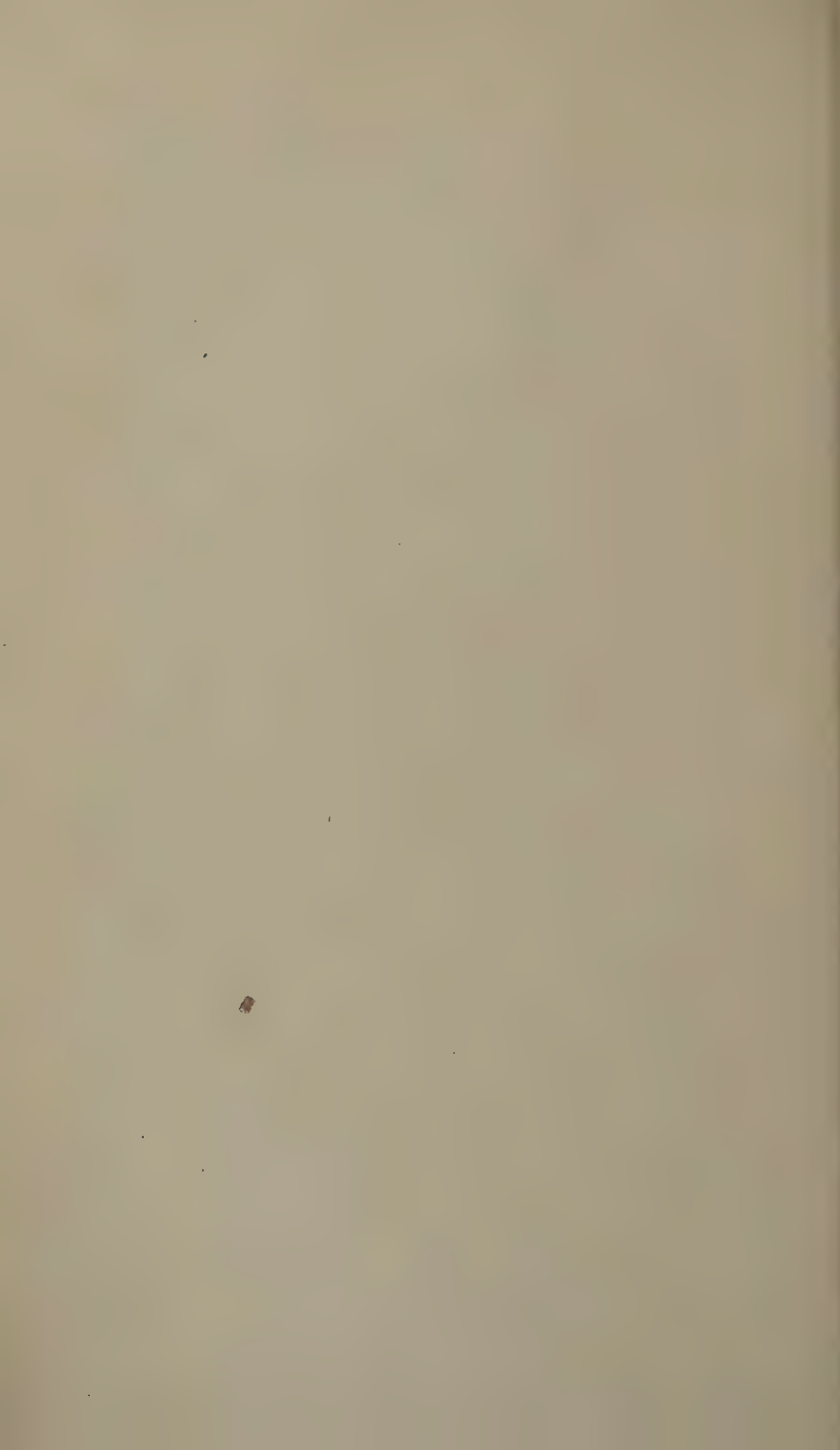
 Waa, wo, C. 55.
 Wachmane, watchman, B. 110.
 Wacht, awake, A. 160.
 Wadis, ? B. 41.
 Wakin, waken, arouse, stir up,
 C. 95.
 Wakyr, watchful, A. 168.
 Wald, to be busy, A. 351.
 Wale, value, A. 278.
 Wale, excellent, C. 149.
 Walkyr, wakyr, watchful, A. 355.
 Wanfourtowne, misfortune, A.
 345.
 Wanwytt, senselessness, A. 400.
 Wecht, washed, C. 82.
 Wederys, weather's, C. 8.
 Welany, villainy, A. 207.
 Wencuste, vanquished, A. 122.
 Wer, war, A. 404.

Wer, ware, cautious, A. 89.
 Wesy, visit, A. 212.
 Wetale, victual, A. 110.
 Wete, to know, learn, C. 38.
 Wnganand, unthrifty, A. 332.
 Wodenes, madness, C. 237.
 Worghe, in the phrase Waa worghe
 wo worth, C. 55.
 Wouff, wolf, B. 110.
 Wroke, spite, C. 10.
 Wrothte, wrought, C. 81.
 Wrotte, to root, C. 108.
 Ws, us, B. 45, et sæpe.
 Wy, } man, C. 57, 85, 95.
 Wye, }
 Wyell, well, E. 7.
 Wygh, }
 Wyghe, } with, B. 12, 18, 29,
 Wyghte, } 32 47, et passim.
 Wycht, }
 Wyttht, }
 Wyne, winning, income, A. 180.
 Wysse, to guide, C. 11.
 Wyt, blame, A. 360.

 Yheris, years, D. 9.
 Yhifte, gift, E. 43.

 ʒattis, gates, B. 3.
 ʒeit, yet, A. 232.





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